

Voice of Israel.

Devoted to Literature, Progress, Freedom of Thought, and Humanity.

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"CHILDHOOD'S DAYS."

[WRITTEN FOR THE VOICE OF ISRAEL,
BY REBECCA B.]

What sweet and happy thoughts come rushing o'er the mind, as fancy reverts to childhood days,—those hours in which all our sorrows were as an April day; when the bright sun of childish hope arose and chased away those dark clouds that lower around the terrestrial path of man.

Sweet, sweet vision, where hast thou gone! Whither art thou fled! Thou hast left me, and time, with her ever fleeting footstep, is bearing me on to the cold and silent river. Yes, and with thy departure thou hast borne off many of the dear companions of my girlhood—many with whom I've wandered, and held sweet communion in the long ago. A sister lies sleeping in the little church-yard, near my childhood home, and over the little grassy mound the flowers of many summers have bloomed, and died; yet, again in memory I live over those scenes, when with her I explored the woody dell, or plucked the rose of the flowery vale. Her light and merry laugh, and her young voice is now sounding in the halls of memory, wakening a melody that time's ruthless finger cannot deface. A mother, too, sleeps beside her the sleep that knows no waking. That voice that soothed as none other can soothe; which reproved, as none other can chide, is hushed in death. She, at whose knee I was taught to read God's Holy Word, and feel its need. She at whose side I was taught to lift my voice in the language of prayer, is gone!—has passed over the shores of Time, and rests with her child, not in the dust of the silent tomb, but in the Eden of God! 'Twas but a short since that I visited my childhood home—the dear old cottage, with its vine-trellised front. But 'twas in the possession of a stranger, who kindly invited me to enter; but the memory of joys so often mine, in those dear old halls, but now forever parted, forbade, and thanking him, I turned, entered the little burial ground, just across the way, and stood at my mother's grave. A holy stillness rested on all around, save now and then a gentle breeze that seemed to whisper peace to my aching heart—a peace such as that born hot of earth, but of Heaven. Long I lingered, kneeling on that sacred spot, in sweet communion with the "Spirit Land." Again I felt a sister's love, a

mother's blessing was mine, and spiritual though it might be, would follow me in all the walks of earth, and welcome me to a world of life eternal in the Heavens.

Leaving the hallowed spot, I entered the old church, passed down its then silent aisles. Oh! how painfully, yet vividly everything appeared to impress the mind. There was the same seat, (although despoiled of some of its comforts) in which with the dear departed ones, I had worshiped; as the man of God poured forth his soul in prayer, or the hymn of praise ascended to the Lord on high. In imagination, I lived o'er again the blissful moments of the past. Again I was a child, and reveled in the innocent joys of youth. Again I listened to plighted vows, to childish hopes, and loves, or formed plans for a future good. But soon, too soon, came the messenger of night, and gently reminded me of earthly sorrows and woes. Silently I withdrew, and went forth to the great battle of Life—to await the summons that will waft me on to the haven of rest, where partings never come, and where I can wander hand in hand with the beloved ones, around the everlasting throne of God! Yes,

In childhood's hour life seemeth all a vision,
Of radiant joy of sunlight glided 'round,
It leadeth our way o'er fields of Elysium,
And on its sides Ambrosial trees abound.

But later years bring shadows lovely falling
Where once our feet 'mid flowers of beauty strayed
And voices of the old time to us calling,
Are naught but echo in deathless silence laid.

Life is a dream no longer, we are waking,
And we must see the cold gray man of day,
The night is coming, hearts are breaking.
Dearest friends are drooping, dying on our way.

Live we no longer in the ideal future,
The present hour demands our earnest thought,
With heart and hand let deeds of love and mercy
Into the precious web of Life be wrought.

If thus we live, our lives may prove a blessing
To other homes, to other hearts than ours;
Work with a will then, and for each other,
And down Life's hillside we may gather flowers.

San Francisco, June, 1871.

A HEBREW LIBRARY.

The public spirit of a number of New York Israelites has secured for our city one of the best Hebrew Libraries that could have recently been purchased. The collection held by Mr. Muller, of Amsterdam, has been sold to a committee of members of the Temple Emanu-El, the requisite funds having been obtained by voluntary subscription. It is not known what disposition will be made of the Library. We hope and believe it will be so arranged as to be accessible to all, and that the want long felt among scholars will be supplied.

A proposition has, we understand, been made by the Cornell University, to take charge of this Library; and, in return for this privilege, to establish a Hebrew Professorship and ten scholarships at Ithaca. This offer has been declined. Were one of the New York City Colleges to make a similar proposition, it is not unlikely that the gentlemen who now own the Library would favorably entertain it.

We are not fully advised as to the special features of this collection. It is, however, highly valued, and will be the largest and most complete Hebrew library in America. Have the young men in our city energy enough to second the efforts of the gentlemen who made this purchase? An opportunity now presents itself for substantial co-operation, with a view to the establishment of a Hebrew Library and the proper accessories.—Messenger.

CONFIRMATION—NOVEL FEATURE.

In the Temple (Cincinnati) a young Girl, not quite thirteen, read the section of the Law from the "Sepher Torah" in so clear, distinct and correct a manner as to surprise the entire congregation. Nothing of the kind having thus far been heard in the synagogue.

"THE WIFE'S SECRET"—Her opinion of her husband.

Literary Notices.

GUTENBURG AND THE ART OF PRINTING.

Miss Emily C. Pearson has just rendered a great service to Literature, by compiling this very interesting little volume. It will be read with interest by every one; giving as it does every detail of the invention of printing, together with a graphic account of the inventor and his associates, their various experiments, difficulties, disappointments, and final success.

A full and interesting account is also given, of printing as conducted at the present day, with engravings, illustrating every step in the process of book making, from the casting of the type, to the binding and preparing for sale. Also a description of the method of printing for the blind. The book is prettily bound and ornamented, and is appropriately dedicated

TO THE GIFTED INTELLECTS,
WILLING HEARTS
AND DEXTEROUS FINGERS,
ENGAGED IN MAKING THE GREAT ART
A BLESSING TO THE WORLD.

For sale at BANCROFT'S, where can also be found "Tuxbury Mills," by Virginia Townsend. The same enterprising firm have published another "Tourists' Guide," describing places of interest around the Bay, the Geysers, etc., etc. It is indispensable to those who intend traveling, and very interesting reading to those who do not. They also publish a new and enlarged map of central California. From a cursory examination we venture the opinion that there is not a spot, nook, or corner that has been forgotten.

GOLDEN ERA.—Under the caption of "Too Sensitive," our friend the *Golden Era*, in its issue of June 4th, offers the following:

"In last week's issue there appeared a humorous description of the commencement exercises of the Girl's High School, in which the prayer of the Rev. Dr. Cohn was somewhat freely criticised. We understand this article has given offence to some of our Hebrew readers, including Mr. Cohn himself. The article was nothing, if not humorous, and great latitude is always allowed to articles of that description. No constant reader of the *Golden Era* can suspect us of illiberality in matters of religious belief, or of a disposition to speak slightly of Hebrews as a sect. No strictures of a Hebrew's prayer, speech or performance of any kind would be admitted into this paper, that would not be admitted if the person criticised had been a member of a Christian Church. We believe in absolute freedom of religious belief, and judge men by their actions, not by their professions. The prayer of the Rev. Mr. Cohn was somewhat oratorical in style, and as such it was commented on, but without the slightest intention to cast reproach upon the religion of which he is teacher. The *VOICE OF ISRAEL*, in a very courteous manner, objects to the jocular style in which our correspondent speaks of Mr. Cohn's prayer, and asks,

"Was there any one present whose religious feelings were hurt by a Jewish Divine invoking the blessing of our Heavenly Father?" We answer, certainly not, at least so far as we know. It was the delivery of the prayer that we criticised, not the faith of the Rev. Mr. Cohn. The delivery was certainly somewhat oratorical, and if Mr. Cohn had happened to be a Christian, his prayer would have been commented on with equal severity. The *VOICE OF ISRAEL* gives our correspondent credit for wit and humor, but the accomplished editors of that journal doubtless know that professedly humorous writers must be allowed a free rein, or they cease to be humorous. We trust that our Hebrew readers understand that no disrespect was intended to their faith. We will add, that in print Mr. Cohn's prayer is eloquent, appropriate and unexceptionable."

The Chief Rabbi, Dr. Adler, attended and opened the London International Exhibition, May 1st, in response to the invitation of H. M. Commissioners, having acted in the capacity of Member of the Committee of selection for Educational objects.

FIRST HEBREW LESSON BOOK.—By the author of "Little Miriam's Bible Stories," published by P. Valentine, London. Little Miriam has become quite an Anglo-Jewish institution of our day.

The constant desire of this imaginary, but very real, little girl for information; and the equally continuous consent of her mother to satisfy it, have wrought great benefit in the community. The useful, agreeable, and instructive little books published under the pleasant fiction of Stories for Little Miriam have—or ought to have—become "household words" in every Jewish family blessed with Heaven's most dear and precious gifts—little children; children who, with Heaven's continued grace, will grow up to be men and women, moulded and fashioned in their hearts and minds as we, who are the men and women of their childhood, shall fashion and mould them.

The gifted and untiring writer of "Little Miriam's Bible Stories and Holyday Stories"—books which appear under the superintendence of the Association for the Diffusion of Religious Knowledge, and which were published serially by Valentine—has added another contribution to the by no means overflowing library of useful Jewish educational works. Her last publication is a production of a very unpretentious character, but not the less useful. It is an easy "First Hebrew Lesson Book." This little volume—it is, by the way, a very little volume—is written in so simple a style that any reading child of ordinary capacity can understand it, with very little effort; and it is written in so attractive a manner that any child will be interested in it.

The arrangement is remarkably good, and there is a certain novelty in the notion and the mode of carrying it out, which especially recommends the book to those who have to instruct young children in the Holy Language. Our first Hebrew books are often very dull works, and rather alarming to the juvenile mind. But, here, the instruction is really playwork—with one exception; the fifth lesson. This is the only part of the little book to which we object. The lesson is far too long, and the range of subject too great. The "dual" number is (no doubt expressly) ignored; and yet plays an important part in Hebrew. In future editions this lesson should be divided; the subjects which it embraces are too varied.

Another and very excellent novelty of the book is the table of manuscript or cursive Hebrew, sometimes very absurdly called "Judeisch" writing. The author deserves great credit for this addition to our printed alphabets. Perhaps one day some grammarian may have the courage to print all alphabetical types used by Hebrew writers.

The usual difficulty of grammarians is experienced by "Little Miriam's" teacher in this book—the explanation of the rules of distinction between masculine and feminine in languages which have no neuter, or at least no neuter in our English—inanimate—sense of the word. The truth is this: some philologist should be bold enough to grapple with the subject, and show that the designations "masculine" and "feminine" are—as we doubt not—modern grammatical innovations, and that the distinction lies not in any fancied or forced association of human sexes with inflections and characteristics of nouns; but has its root in a far deeper source of lingual peculiarity. However, as this problem is not likely to be resolved just at present, we content ourselves by very sincerely and conscientiously recommending this excellent little shilling lesson book—the first of a series—to every mother and every teacher who have to instruct a child in the holy language of our race.—J. C.

PACIFIC LODGE NO. 48, I. O. B. B.—Brother L. N. Chojanski lectured before a large assemblage on "our duties as B'nai B'rith." His remarks were well received, and proved interesting throughout. We trust that other able brethren will follow suit to the end, that our meetings may prove intellectually interesting, and the good work—enlightenment—be the refreshment of those evenings upon which we call off from labor to rest.

ALL COMETH FROM ONE CREATOR.

HUMBLE OBJECTS MERIT EXAMINATION.

In a perfect eye the telescopic and microscopic powers are equal. When one, partly from bodily weakness, partly from looking too much at small objects, becomes near-sighted, his eyes lose in telescopic and gain in microscopic power. With reverence be it spoken, it is as if God had said—"You have decided that in future you mean to use your eyes more as microscopes than telescopes; therefore at once, in punishment of your error, and to aid you in carrying out your plans, I withdraw the telescopic power which you have failed to appreciate, and in lieu of it increase the microscopic power which you consider of value." Let it not be thought fanciful that we see the hand of God in the defect of vision now spoken of, and gain new proof of His infinitely beneficent character and the tenderness with which He acts towards his creatures. Naught that has been said precludes investigation into the causes that produces that change in the lenses or humors of the eye, from which near-sightedness arises. The physiological and the theological inquiries can be prosecuted side by side, like parallel lines in a mathematical figure, by which the very nature of things cannot traverse each other at any point. Reflection for a moment on a similar case will help make the matter plain. Certain changes in the bodily organization of one addicted to the wine cup, tend to bring his life prematurely to a close. Medical men carefully inquire what these are, and in the most satisfactory manner account for the fatal result when it comes. But this does not in any way preclude theologians from citing such a death as a proof of the righteous indignation entertained by God against Sin. Nor on the other hand does the explanation of the case given by the theologian prove the slightest bar to the fullest inquiry on the part of the physiologist. Each pursues his own course entirely unimpeded by the other. We repeat, then, that we gain new insight into the Divine character and mode of operation by a study of the phenomena of near-sightedness, and with the same result as in all other cases; that is, that we are constrained to regard the All-wise and Infinitely-beneficent Being with increased veneration and love. But ah! how feeble are our emotions even when we most reverently adore! Though to a near-sighted person the distant landscape is undefined in outline, if even it be seen at all, yet he can perceive minute objects and their defects which those with more perfect eyes, fail to discover. It need scarcely be added that when he looks at any of the works of God—we care not which of them it be—he sees no mechanical or other defect, or aught but absolute perfection. A pocket microscope with three lenses gives further insight into the world of minute existences on which he has entered, but a compound instrument is requisite fully to throw that world open to his view.

We might add in this connection, that the microscope has not yet thrown any considerable measure of light on mineral bodies, or on the purely inorganic rocks of the world. These latter are composed of minerals in some cases occurring singly, but more generally combined by mechanical or chemical means into a composite body. The microscope points out the relations in which these stand to each other, clearly distinguishing the granules in rocks of a compact and homogeneous structure. As has been often remarked what the flowers and fruit are to a plant, that the crystals are to a mineral; they give us no slight aid in identifying it correctly. When one of the uninitiated takes up a book on mineralogy, hoping to find it easy reading, he is disgusted to meet with page after page of mathematical figures, as if he had stumbled on a work treating of the geometry of solids; and so indeed he has, for it is distinctly by the principles of that department of abstract science that crystals are to be explained. There is an interest connected with small crystals that does not to the same extent attach to those of a larger size. A point of much interest connected with crystals is the bearing some think it has on the question—What is the form of the ultimate particles of matter? Perhaps our younger readers may require an explanation of this term. Matter may be divided, and divided, and divided again ever so long, without one feeling assured that the process cannot be carried further. Microscopes can enable an experimenter to go a certain distance and then his skill is baffled. But it is scarcely possible to conceive that there should be no limit to the density of matter; let it be conceded that there is one, and then that incalculable minute portion of matter which still further reduced is called an ultimate particle. It is natural to think that the ultimate particles of different minerals must vary from each other in form, else it is difficult to understand how the crystals which severally form should be of

diverse shapes. Assuming it to be less than, looking from the theological point of view, one may suppose such a process as this to take place when the Great Architect of the Universe builds up a crystal. There are lying about, we shall suppose, in some watery solution, an inconceivable multitude of minute particles of matter, which, if properly placed, would constitute (say) a pyramid. At the Divine Fiat they, as if instinct with life, arise from their places, move towards each other, take their stations in the exact spots requisite to constitute the mathematical figure just named. To our apprehension the greatness of our Creator stands forth *transcendantly* in the apparently unimportant creation—the forming of a crystal. When we have an edifice to erect, they give orders to human beings like themselves, who understand what is required of them, and carry it into execution. Our Creator issues his mandate, not to intelligent beings, or even to organisms possessed of life, but to dull and inanimate particles of matter. These no sooner hear the Divine voice, than they hasten to obey. That the infinitely skilled Worker is himself unseen while He performs this wondrous deed, ought undoubtedly to add to our conception of his greatness and *make us stand overawed* in presence of his power. It is the most lamentable perversion of reason if, failing to recognize His presence because He is unseen, we speak only of natural law, and have not a thought left for the Lawgiver. For it is merely a departure from right reason, it is a moral delinquency, the same in character with that of the old idolaters, who "worshipped and served the creature more than the creator." Nay, it is a sin, aggravated beyond theirs, for they had ignorance as an excuse for their error; whereas those among ourselves who are most prone to deify natural law, are in many other respects the most enlightened of men.

Another thought in regard to the ultimate particles of matter, will place the inconceivable greatness of the Creator in a yet clearer light.

[TO BE CONTINUED.]

WOMAN'S RIGHTS AND THE SEA SERPENT.

WRITTEN FOR THE "VOICE OF ISRAEL."
BY D. E. DE LARA.

"History repeats itself." This is such a hackneyed phrase, that I could scarcely pardon myself for quoting it, were it not that I could at the same time find an apology in the record of one or two historical—what shall I call them? facts? anecdotes? traditions? I leave the decision to the reader. But whatever he may chose to call them, they are so entirely unconnected—indeed, so totally different, that I must divide them under two different heads, namely, "Woman's Rights," and "The Sea Serpent," and yet there has been a time when a serpent and a woman contrived between them to play a trick that has brought nearly twenty centuries of suffering upon one and of folly upon another part of the human race. Ladies being by common consent entitled to precedence, we will give

WOMAN'S RIGHTS.

The claims of the fair sex, of modern date, to be placed on a level with the stronger and sterner, have hitherto been agitated with women's weapons—tongues—but if history is to be believed, they went about it, in times past, in a manner both more vigorous and more effectual. The scene of action is Bohemia.

Who the first savages were that peopled Bohemia, is not better known than who were those that owned the soil of other parts of the world. The earliest accounts we have of Bohemia, is that it was taken possession of by an offshoot of the Gauls, who bore the name of Boeves (perhaps Frenchified Boefs-ochsen) and which degenerated later into Bochmen. They were under the command of a chief, named Siegowitz, a nephew of the king of Boarages. The epoch of this event is fixed at six centuries before the Christian Era. They continued in the possession of the country during all the reign of the Roman Emperor Augustus, when they were driven out by the Marcomans, and sought shelter in Bavaria. Bohemia became formidable under its new conquerors, till subdued in turn by the Huns, and these by the Slavonians, under the leadership of one Czech, under whose rule they became civilized and powerful.

One of the successors of this Czech left three daughters, who engaged in a struggle for the crown. The oldest had applied herself to the study of medicine; the second preached astrology, and the third, the science of government. The nobles, with the consent of the people, conferred the royal dignity on the youngest, because she was the wisest. She selected three ladies, distinguished by birth and talent, to share, as ministers, with

her the cares of government; and she was the first that introduced the coinage. On some of the coins is the representation of the sun, on the obverse and on the reverse the effigy of the Princess seated on a throne, and though crowned, with a distaff at her feet.

After having reigned thirteen years, the people expressed the wish that she should give a successor to the crown, and insisted that she should choose a husband; but Libussa (this was the name of the queen) had rejected many offers, pretending a preference to a life of celibacy. The truth was, however, that she had secretly formed an attachment which she deemed it prudent to conceal from her people. Some of the nobles, however, entered into a conspiracy, on the plea that it was degrading to obey a woman. A storm was approaching; her throne was threatened, and it became necessary to make a choice. Availing herself of the superstition of the age, and pretending to the gift of revelation, she secretly had a horse trained so as to accustom it to go daily to the cottage of a peasant, whom she had known prior to her accession to the throne. Premislas, the peasant, was a virtuous and intelligent man; and as she had loved him constantly during so many years, she determined to make him her husband.

She assembled the nobles of her kingdom, and declared to them that she was about to name the man who was to share her crown. "Let my horse be brought," said she, "and appoint from your own body ten deputies, who are to follow the animal till it stops before a peasant, who is eating his breakfast upon an iron table. He is the man whom Heaven has destined to be my husband and your prince!"

The horse and ambassadors departed together; the latter preceded by the former, which, as he had been accustomed, proceeded at once to the road leading to Staditz, the abode of the future monarch. The horse perceives Premislas at a distance, runs up to him, and prostrates himself before him, as if to worship him (which he had been trained to do). The ambassadors, struck with astonishment at a prodigy, of the cause of which they were ignorant, follow the example set them by the horse, announcing to him that he was Duke of Bohemia and King Consort of Libussa. [I here follow the text literally—"King Consort" and "Duke of Bohemia."] Premislas was at the moment eating some bread and cheese from his ploughshare. He proceeds with the ambassadors to the city, where Libussa, her nobles and the people were awaiting him. The Princess, as soon as she perceived him, ran to him, threw herself into his arms, and placed the crown upon his head.

The prince did not disappoint the hopes and expectations of Libussa, who, however, held the supreme authority. They reigned wisely and happily, and built several cities, the first of which was Prague.

It is said that in order to ascertain the truth of the statement made by the ambassadors, the peasant, Premislas, planted a dry branch of a filbert tree; which, however, bore fruit the same year. In commemoration of that event, it has been the custom "from time immemorial" to scatter every year before the King a bushel of filberts, brought in great pomp into the residence, by the peasants of the village (Staditz) and this being the only tax or tribute paid by them.

Premislas had one daughter—Ulasta. This Princess determined to rule, and apprehensive that should she marry, she would be deprived of the absolute power coveted by her, resolved to destroy all the men in her father's dominions. In order to effect this, she prevailed upon a number of married women to set the example by destroying their husbands. This they did. The insurrection spread like wild-fire, and anticipating opposition, if not punishment, they took up arms in order to keep up the form of government which she wished to establish. An army of Amazons was soon formed, and several bloody battles were fought with the male relatives of the murdered husbands. At the end of the first of these battles, the victory was undecided, but the field was covered with the dead and dying of both sexes. Determined to destroy the male sex, if not by force, at least by stratagem, they sent a deputation to the commander of the male army, proposing terms of peace; which were accepted. To ratify the peace, they invited the males into their camp, plied them with wine, then fell upon them and killed them.

"Such an atrocious act," says the historian, "called forth signal vengeance." Premislas raised a second army, and marched against these terrible Amazons. The war was carried on during ten years, and only terminated at the death of Ulasta, who died in battle. "Then, and not till then, were the women brought back to their proper position and its duties."

[TO BE CONTINUED.]

LECTURES BY REV. DR. GEIGER.

REVISED TRANSLATION FROM THE GERMAN, MADE
ESPECIALLY FOR THE "VOICE OF ISRAEL."

LECTURE IV.

WOMAN'S POSITION.

The regard in which domestic life is held by a nation, is of still higher moment. That the sanctity of matrimonial life is so little emphasized, that so little stress is laid upon domestic affections among the Greeks, throws a shadow upon that brilliant and accomplished nation; the worth of woman has not received that distinguished regard at the hand of Hellenism, which her true character justly claims. How different is it in Judaism! At the very beginning we find the idea expressed, "Man leaves his father and his mother, and unites himself with his wife, and they become one flesh,"—an essential unity. The reverence due to parents, however deeply rooted, however fervently nurtured and cultivated, is secondary to the ardent attachment that should bind man and wife together. The wife shall follow her husband: "To thy husband shall be thy desire, and he shall rule over thee;" nevertheless, she shall be his equal in all respects; he unites himself to his wife, and they become one being.

And what noble pictures of woman do we find throughout the Jewish Literature! What a noble relationship in the families,—simple, unpretending, yet how sublime and heart quickening! The wives of the patriarchs occupy almost the same position with their husbands; later generations regard them both alike. And what a picture of life is presented to us when, for instance, we contemplate Rebekah as at first she appears in the unrestraint of maiden innocence, friendly and kind-hearted toward the stranger, readily complying with his request to give him water to drink, and caring even for his camels! She enters with him into the house of her beloved ones, and behold! he has been sent hither by their highly-respected relative in a distant land to woo the maiden. Rebekah is asked—free choice is left her:—"Wilt thou go with this man?" And she feels drawn away,—her heart tells her, that yonder is the place where her happiness lies,—and she replies: "I will go." She starts upon her journey; with maiden-like innocence, she casts her eyes all about; all at once she observes the man to whom she is destined to be a companion for life, and she asks: "What man is this that walketh in the field to meet us?" The servant replies: "It is the son of my master, Isaac, the man who shall be thy consort for life." The crimson hues of modesty now mantle her face, and she covers herself with a veil. "He brought her into his mother's tent—and he loved her." Jacob takes his wife Rachel home, for he loves her, he had served for her, and the seven years of his service "seemed unto him put a few days."

We proceed further; we read the history of the great Liberator; his youth is beset by great dangers. Moses beheld the light for the first time while threatening clouds hovered above Israel. They put him in an ark and lay it in the flags by the river's brink; his sister, Miriam, cannot endure remaining at home; she hurries to the neighborhood of the river; "to witness what would be done to her brother." The King's daughter comes down to bathe, she observes the ark, opens it, and sees the child. The girl, otherwise timid and embarrassed, boldly steps up and asks: "Shall I go and call to thee a nurse of the Hebrew women?" We do not wonder that Miriam, who, while young, exhibited such devoted courage, afterwards appeared as prophetess; and our ancient Teachers say of her, indeed! beautifully: "Miriam was for Israel a fresh fountain whence refreshing waters poured forth,"—she united glowing enthusiasm for truth with the devotion of a woman's heart. And, again, our ancient Teachers utter the following profound sentence: "Through the merits of their women, the Israelites were delivered from Egypt." The men were given up to oppression, they were forced to perform heavy work; who guarded their homes, who attended to the morals of their children, who watched over the fire of chastity? It was the mothers in Israel who did all these things, and it was their work that Israel was made worthy of their deliverance from the dangers that surrounded them.

We proceed still further, we enter upon the period which appears to be a dark, confused, heroic age, upon the time of the Judges, when the Commonwealth was dissolving, and, to all appearances, going to pieces. Here and there, a Judge appeared; now and then, a small light was kindled; and again a beautiful form presents itself, Deborah, the Prophetess and Judge, a gallant and bold woman, and inspired leader, and yet fully conscious of her

womanhood. She does not desire to go to war, Amazon-like, saying to Barak: "It will not be unto thy honor that thou shalt gain the victory through the hand of a woman." But as he would not go into battle without her, she consented to go with him, and gains the victory, and afterwards she proclaims the victory in an inspired song, chastising and praising like a true prophetess of God.

And at a later time, when that gloomy period had passed and greater tranquility seemed to approach; at the very threshold of this new epoch, we meet again with a woman whom we contemplate with deep reverence: it is *Hannah*, the mother of Samuel. With all the yearning of woman she laments that children are denied her, and fervently, and from the depth of her heart, she prays to her God: "For I am a woman of sorrowful spirit." And *Elkanah*, her husband, comforts her, saying: "Hannah, why weepest thou? and why is thy heart grieved? am I not better to thee than ten sons?" What profound affection do these few words express!

And now behold *Ruth*,—what a lovely picture! A Judean had emigrated into a foreign land; his two sons married; but the Judean dies, his sons also die without leaving children. Their mother, *, returns to her country, and her younger daughter-in-law,—the other, *Orpah*, is too much of a Moabitite to go with her, she leaves her at the moment of her departure,—*Ruth* goes with *Naomi*, saying: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;" and she follows her as an obedient child, remains her daughter, lovingly cares for her in her old age, is her devoted companion:—is she not worthy to be the ancestress of David?*

All this is narrated with childlike simplicity, without all embellishing pomp, because it is deep-rooted in the very nature of Israel; but it must come to the surface, yet often it is related merely as an insignificant corollary trait. Can you then wonder that among the people—a rare example in Antiquity—woman was not treated with disregard; can we wonder that the scanty literature of this people, the whole of which is exclusively devoted to Religion and History, nevertheless contains a little book which is designated as the Song of Love? At a time when oppression weighed from without, when not the consecration of the senses, but their suppression, when not the glorification of natural life, but the deadening thereof was regarded as piety, it was impossible to conceive that that little book, taken in its natural meaning, was intended to celebrate sublime pure love. Suppose even that it contains also a so-called deeper meaning, this much is at all events certain: a picture also must be true if it should reflect a higher relationship. However, as a recent ingenious scholar observe—when the poet sang, the language had not yet died the agonising death of its holiness, then it was yet possessed of fresh vitality, then also the song that glorifieth love still flowed from the poet's breast. Hence it comes, that that little book presents many a sensual embellishment; but with what depth in the higher, noble nature of love depicted; what fervor do even these few words express: "I sleep, but my heart is awake!" Here, a world of feelings is expressed; and we may well say, without further dwelling upon the book: whoever reads it with a pure mind will find that profound emotions are therein described in noble expressions. It is but natural that the poet, in his proverbs, indulges also, at a later period, in a consideration of a virtuous woman; and the conclusion of his lessons of wisdom is devoted to her glorification, saying: "Who can find a virtuous woman? for her price is far above pearls." "Who can find her," does not mean that she is rare; no, he describes her as a well-known phenomenon, but he who has found her has obtained a precious treasure. And then he concludes: "Her children arise and call her blessed, her husband also, and he praiseth her. Favor is deceitful, and beauty evanescent, but a God-fearing woman, she shall be praised. Only the subtle, melancholy Koheleth who can find hardly one tolerable man among thousands, cannot naturally find also in a thousand women any one that is not treacherous and cunning. But this is not an idea generally entertained by Judaism, although it is now and then intermingled with oriental views; the pure estimation of woman, the moral eminence of matrimonial life remains its fundamental principle.

Judaism teaches the marriage of one wife to one man, *Mohogamy*. Although exceptions are now and then met with, they are explained by the fact, that the law would not directly interfere at a time when the opposite custom reigned amongst all the nations around; but monogamy alone, fervent at-

tachment of man and wife is alone in harmony with the fundamental character of Judaism. It is therefore but natural that at a later time when external influences changed, a teacher appeared in Europe, who pronounced an anathema over every one who should violate the natural law of Judaism. And even in such countries where polygamy is the rule, Judaism has repudiated it; and though it has not prohibited it by a distinct law, custom, the living spirit which at all times ruled in Judaism, had long prohibited it though it was permitted by law. By such fruits the essence of Judaism is made known, and thus a noble family-life has at all times been cultivated in Israel. Of course, courts of love, love's tournaments, were unknown to Judaism, just as much was it unable to fathom the mystery of unconscious virginity coupled, nevertheless, with the feelings of a mother. Healthful and energetic, pure and fresh was the clear fountain flowing forth from their homes over all their relations in life—the pure domestic life of the Jews has at all times preserved them fresh and vigorous. Having supported them during the days of their oppression, it will not be wanting for them in better days, and the exclamation of *Bileam*, at the sight of the camps of Israel's tribes, will ever remain true: "How beautiful are thy tents, O Jacob, thy habitations, O Israel!"

BEAUTY'S LESSON.

WRITTEN FOR THE "VOICE OF ISRAEL."
BY FRANCESCA RODRIGUES.

Beauty had golden hair, blue eyes, rosy cheeks, a rosebud mouth, a fairy figure, and a tiny hand and foot. She had silks and satins, velvets, diamonds, laces, and in short all the beautiful things that money could buy. She lived in a grand house, and she had servants to wait upon her. As she walked through the streets, she heard the people say as they passed her, "How beautiful she is," "What a figure," "How graceful."

She liked to be admired, but there was one thing she did not have, and that made her unhappy. What it was, Beauty did not know; all she knew was, that something was wanting to make her happy. She at last determined to find out what it was. So one day she went to all the stores to see something that she did not have, but in vain; everything she saw, she had the same at home. At last she came to a store where there was a pair of green satin slippers, with diamond buckles on them; she had no slippers like them, so she said, "I've found it at last!" She bought the slippers, but she felt no happier than before. "Oh dear what shall I do," said Beauty in despair. She offered a large reward to any one who would tell her what it was, and where to find it. A great many came; one said her eye-brows were not quite as beautiful as they might be; another said her dresses did not fit exactly; and so on. At last an old woman came and told her what to do. "Put on a plain dress," said she to Beauty, "take a basket filled with comforts, and go to all the poor suffering people you can find; for what you want is a beautiful bouquet, and there you will find it. Let your face look bright and pleasant, remember!"

Beauty doubted the old woman, but she went nevertheless. Her first visit was to a poor widow, whose child was very ill; she smoothed the pillows of the little one's bed, gave him some of the nice things which she had brought, spoke kindly to the mother, and as she was going out she slipped a piece of gold into her hand; the widow said, "God bless you, kind lady," and Beauty felt happy. That night the old woman came to see her. Beauty told her that she felt happy, but had found no bouquet. "Lady," said the old woman, "this world is a garden of flowers; God has put us here to gather a bouquet for him; those who gather the largest bouquet to present to God, will have a rich reward. Do you know what the flowers are?—good deeds, kind actions, and loving words. Let your bouquet be a large one, every tiny flower will help." Beauty did as she was told; her time was spent in gathering the bouquet to present to her Master at His throne, when ever He wished to call her. Beauty at last was happy.

SYMPATHETIC PULSATION.—Fasten a nail or key to a string and suspend it by your thumb and finger, and the nail will oscillate like a pendulum. Let some one place his open hand under the nail, and it will change to circular motion. Then let a third person place his hand upon your shoulder and the nail becomes stationary. And if alone, place the fingers to the forehead and lean your head against a wooden mantle or shelf, occasionally open and shut the eyes and you will perceive all directions of motion. Gently close the eyes and will it to cease moving and it will. If you don't believe it, try it.

Correspondence.

NEW YORK CORRESPONDENCE.

NEW YORK, June 5th, 1871.

VOICE OF ISRAEL.

GENTLEMEN: I have been rusticating, thereby carrying out the intention mentioned in my last letter. Believe me, there is no place like home, even if that home be hot-burning, ungovernable New York. Using the term ungovernable, reminds me to say that the Empire City no longer deserves that bad name, for the

FIRM CAUSE OF JUSTICE

has been well exemplified in innumerable instances, during the past few months. Even prize-fighters have been sentenced; and midnight brawlers have received wholesome checks. Under the head of governable, I must remark that our worthy

GOVERNOR HOFFMAN,

has spoiled the game of the despilers. The legislative rings are entirely broken. He has only vetoed one hundred and thirty-four acts of the lawmakers, to which the conservative of both parties said—Amen!

CONFIRMATION.

In almost every city, our synagogues hold on Shebuoth, confirmation ceremonies. In Cincinnati, a young Miss read the *Parasha*, and delighted the auditory. It was certainly a novel exhibition; but in these days of Woman's Rights, we must not complain, yet if it were to stimulate the ambition of the young Masters to say when *Barmitzvah*; something more than the three line blessing, when called up to the Holy Law; and a gold watch, bran new suit, and a party in the evening, and a speech written during the prior 12 months, that any smart school boy of 10 or 11 could compose unaided—then I would say, repeat these exhibitions of a girl's proficiency in Hebrew reading, in the manner in which it was done "on confirmation day." I have come to the conclusion, and I believe others have too, that it amounts to a simple exhibition more suitable to the Sunday School rooms, than to the Synagogue. It resolves itself into a series of studied questions, and answers, a little childish prayer, and a great deal of hub-bub, dress, flowers, and interruption to the genuine service of this Holy Day. If it continues a few years longer, let us call it as it is, "Confirmation Service," but let us make a service, and not a schoolroom exhibition. I suppose San Francisco was no exception to the rule. [No, and Yes. That is, we had a confirmation in the Temple Emanu-El, but—yes—according to your accounts, we are an exception. The ceremony was deeply impressive and was considerably different from a school-room examination.]

ORPHAN ASYLUM.

The correspondence between the Orphan Asylum and Home I. O. B. B., and a preliminary organization as it appeared in your paper, has been read here with a degree of pleasure. It certainly indicates that the Order care for the object, and not for the pride or honor of being the chief founders and managers. But are the gentlemen composing the preliminary organization, not aware that any great object can be the better carried out under the parental wing and auspices of an organization already fathering a matter, (like the care of the Widow and Orphan) than by forming an organization of individuals. A plan like the Cleveland, or later and more recently, the Baltimore one, (under the care, instrumentality and toil of an active and yearly-increasing organization, as is the Order of *B'nai B'rith*) would probably be more successful in collecting sufficient annually, to support such an institution, making the subordinate lodges the collectors of their amounts. This topic, reminds me to speak of a

VISIT TO THE ORPHAN ASYLUM.

Confirmants on Sunday the 28th, visited the Asylum in a body with the officers of their Congregations. Mr. Myer Stern, President of the Benevolent Society, in a few appropriate words, welcomed the visitors. The children then sang a hymn, the Rev. Mr. Luben conducting; Drs. Huebsch and Vidaver, then briefly addressed the children, dwelling with peculiar force on the scene witnessed that day, and on the life-long impression it should leave upon their minds. The Asylum choir sang another hymn, and the children were led to the dining-room, where a repast was awaiting them. The visitors were regaled in the reception-room, and they all recorded their names in the "Book of Life,"—a handsome subscription being made.

Indeed, the children are in everybody's thoughts, and the pleasing lesson of charity cannot be more beautifully impressed than by such expressions of practical interest in the progress of the orphans. It is needless to say that everything looked bright,

neat and attractive at this home. A happier, healthier collection of children could scarcely be grouped together.

CONVERT TO JUDAISM.

Recently a young gentleman about twenty-three, was initiated into Judaism. He was prepossessed in favor of the laws of Moses, and shortly thereafter became exceedingly prepossessed with, and was favored by one of Moses' daughters; so much so, that they were united in marriage. The ceremony took place in the Norfolk Street Synagogue. I enclose you the comments of the *Sun*, upon the affair. There is certainly one point worthy of note, which is, that it is seldom a male is converted to Judaism. Yours,

JUSTITIA.

CONFIRMATION.

LOS ANGELES, June 1st, 1871.

EDITORS VOICE OF ISRAEL.—It is seldom anything occurs in our Garden City, worthy of note for your columns, but as we have had the impressive ceremony of confirmation this Shebuoth, I will give you the details, and perhaps your readers may feel interested in the impressive ceremony of confirmation, in accordance with the rites of our religion, which was performed in the Court-room, Friday morning last, by the Rev. Mr. Edelman.

The confirmants—Miss Rachael Kremer, Masters Frederick Fleishman and Henry Behr—were presented by the President of the Hebrew Society, B. Cohen, and Vice-President, M. Levy. An introductory hymn was participated in by the confirmants and choir, at the conclusion of which, Master Fleishman recited the prayer of the Feast of Shebuoth. Another hymn was sung, and followed by a prayer of confirmation, by Master Behr. The confirmants were then welcomed by the Rev. A. W. Edelman and examined in their religious exercises. They proved very proficient, and were called upon to perform the first Divine act in the worship of the House of Israel. Advancing to the Ark, and offering a prayer, they took out the scrolls upon which are written the five books of Moses; after which the choir sang a hymn—especially composed—"Hear, Oh Israel, God is our Lord; God is One." The Sephor Torah was read by Isaac Benjamin, and after being replaced in the Ark, an eloquent sermon was delivered by the Rev. Mr. Edelman.

After the sermon, an address followed, directed to the congregation, to the parents present, and finally, appealing to the confirmants, pointing out the two great paths of life—the good and the evil. After the address a beautiful prayer was offered up by Miss Rachael Kremer, praying for teacher and parents, and for wisdom and strength to guide aright the footsteps of the confirmed.

Next came a hymn, and then a prayer from Master Fleishman, and the benediction ended the ceremony, during which many of the ladies present were deeply affected; and each member of the large assemblage present were deeply imbued with the solemnity of the confirmation.

Yours,

D. S.

THE MARRIAGE OF A BRIDEGROOM WHO EMBRACED THE FAITH OF HIS BRIDE—INTERESTING CEREMONY IN NORFOLK-STREET (NEW YORK) SYNAGOGUE.—A large and fashionable congregation in the Jewish Synagogue of Anchored Chased; in Norfolk street, on the 28th of May last, witnessed the marriage of Mr. George J. Milles, son of the Assistant Postmaster, to Miss Pauline Cashbey, daughter of Louis Cashbey, Esq. The bridegroom, who has just entered upon his twenty-first year, recently became a convert from Christianity to the Jewish faith, to which his bride was reared. Shortly after 2 o'clock the bridal party entered the Synagogue by the centre aisle, over which were strung arches of evergreens. The organ played an inspiring air. The bride, who is a beautiful blonde of seventeen, was attired in full wedding costume of pure white. She held a large and splendid bouquet in her left hand, and was escorted by her father and mother to the altar. The handsome groom was in full dress, and was attended by his father and groomsmen. There were six lovely bridesmaids, whose toilets were rich and costly. The Rev. Dr. Mielziner, rabbi of the synagogue, who officiated, was assisted by the Rev. M. Goldstein. After some preliminary exercises in German, the bridal party ascended the steps of the altar, and the marriage ceremony was performed by the rabbi in English. The rabbi spoke briefly of the responsibilities which they were about to assume, after which a cup of wine was handed to the groom and bride to drink. Then the rabbi produced a golden ring, which the groom placed on the bride's finger, and the happy couple received the rabbi's blessing. Carriages conveyed the bridal party to the groom's residence where they received their friends.

"Voice of Israel."

קֹל־דָּבְרֵיו בְּקוֹל הַמֶּתֶן

*"And the voice of his words is like the voice of the multitude." (Dan. x., 6.)***Terms:**

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We do not, of course, endorse the opinions of our correspondents and contributors, although feeling it a duty to be liberal as to the use of our columns.

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TAMOZ..... Monday and Tuesday, June 19-20
 TAMOZ-19th..... Fast, Thursday, July 6
 A B..... Wednesday, July 19
 A B-9th..... Tishabeb-Fast-Thursday, July 27
 ELOOL..... Thursday and Friday, Aug. 17-18

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SAN FRANCISCO, CAL.,
 FRIDAY MORNING, JUNE 16, 1871.

SAN FRANCISCO, June 13th, 1871.

EDITORS VOICE OF ISRAEL:

Gentlemen—Please insert the following, and oblige Yours, respectfully, THE PRESIDENT.
 The Ladies' United Hebrew Benevolent Society acknowledge the receipt of twenty-five dollars, as a donation from an unknown friend.

RABBINICAL CONFERENCES.

There have been held in the United States four Rabbinical conferences. The first was held in Cleveland, in 1855; the second, in Philadelphia, in 1869; the third, in Cleveland, 1870; and the fourth, in New York, during the latter part of the same year. The fifth is convened for the 5th day June, at Cincinnati. The *Israelite* concludes an able article relative to the rise and progress of these conferences, with the following:

"So much is certain, however, these conferences have overcome and removed many elements of dissension and misunderstanding among the rabbis and the congregations. If they succeed in maintaining annual conferences, and the synod at least every third year; if all learn the great lesson of submission to the ruling of the majority, and a hearty co-operation with the whole body of the American Israel, much is gained, and much more good will come from it in future. The small number of men will increase to a large body, if they persist, work, and keep silent opposite rude and unprincipled assailants in the press. But let us say nothing in advance. Let us wait, and then tell what has been done. Anyhow we are much nearer a union of the American Israel than we were before the Cleveland conference in 1855."

The Conference met on the 9th, and several members not having arrived, it adjourned until the 10th. An election of officers was held, whereupon the Rev. Dr. Lilienthal (retiring President) presented an able memorial. Our Cincinnati correspondent, under date of the 10th inst., encloses the published report from the *Gazette*, together with a synopsis of the first two days proceedings. Our paper just going to press, precludes insertion in this issue.

ROUMANIA.

In the late elections to the Parliament of Roumania, Dimitrie Bratianu, Ioan Ghica, and their whole gang of conspirators against Jews, Germans and other foreigners, experienced a Waterloo defeat. Not one of the crowd was elected. There is now some hope for the Jews of Roumania.

The Bucharest correspondent of the Vienna *Neuzzeit* speaks in glowing terms of the influence which Consul Peixotto exercises on Prince Charles and the prominent persons at Court. The representatives of foreign Courts call him the *most amiable* of their colleagues. The communication is published entire in the *Deborah*.

SERMON
 PREACHED ON THE 7th DAY OF PASSOVER, 5631,
 APRIL 12th, 1871, AT THE BIRMINGHAM SYN-
 AGOGUE, BY THE REV. G. J. EMANUEL, B. A.,
 MINISTER.

To-day one theme only can occupy our attention—the miracle narrated in the portion of the Pentateuch just read, the marvel wrought on the Red Sea. Even now, when more than three thousand years have passed away, the terrific scene is yet vividly impressed upon our imagination. We see the dark night illuminated to the hunted people of Israel by the guiding pillar of fire, and made darker yet by the pillar of thick cloud to the pursuing army of Egypt. The strong East wind cleaves a path through the waters. The surging waves, their crests curling like writhing serpents, rear themselves higher and higher. The fierce blast holds them up and congeals them into rigid walls, and along the awful path between them—through that dread "valley, of the shadow of death." Israel, supported by sublime faith in God, marched safely to the opposite shore. And urged on by the demons of hate, greed, and revenge, Pharaoh and his host also enter the wonder made path. But they pass not through in safety. (Psalms, 77: 17-19.) A fearful storm rages, the clouds pour forth floods of water, the thunder rolls the lightnings flash, the earth shakes and trembles, the walls lose their rigidity, become liquid once more, fall in and close upon the Egyptians in deadly embrace. The fatal waves clutch them, drag them down, bear them aloft, whirl them round and round, and fling them dead at the feet of their intended victims. Of all that proud boastful host which entered the Red Sea, not one quitted it alive.

Brother! We, the descendants of the Israelites then saved, should be indeed insensible if our soul was not moved with admiration, and our breast filled with thankfulness for this stupendous deliverance. But after full expression is accorded to wonder and gratitude, reflection steps forward and asks the object of God's marvellous doings on that never-to-be-forgotten night. The passage of the Red Sea was in no way essential to the deliverance of our ancestors. When led from Egypt, if the direct road through the land of the Philistines was objectionable, they might yet have been guided round the northern shores of the Red Sea. Why the miraculous passage through the waters? And the question becomes urgent, when we remember that this march along the coast would have ensured the safety of Israel, without causing the destruction of the Egyptians. These latter were, one might almost say, ensnared to death. When the first-born fell stricken in every house, and the terrified Egyptian almost drove forth those whom they had so long and obstinately held as slaves; had the Israelites then departed altogether the Egyptians most assuredly would not have pursued them. But the Israelites did not thus go their way. For some days they proceeded, it would appear, in a northerly direction away from Egypt. Then at God's command they retraced their foot-steps and marched back towards the country they had so gladly quitted. And this command was given by the Supreme with the intention that Pharaoh should, or at least with the knowledge that Pharaoh would believe this return to be a sign of bewilderment and perplexity, a proof that they knew not how to extricate themselves from the land, and that Pharaoh would be thus encouraged to pursue them, and with all his host perish miserably. God is very merciful. He is father of all mankind. All men, whatever their race, creed or nation, are His children. Our sages beautifully narrate that when the angels burst forth into hymns of adoration excited by the wonders then being wrought on the Sea, the Almighty hushed them to silence with these words: "I cannot listen to song while My children, sinners though they be, are perishing," and to the present day we mark this tender compassion of the Supreme. We complete not our hymns of praise today. Why did the merciful God prepare the temptation, or permit the opportunity which proved so fatal to the Egyptians? Why not lead Israel direct from Egypt? Why not guide them through the Wilderness? Why the miraculous passage through the waters?

The answer to our question, the object of the miracle wrought on the Sea, is conveyed in these words: "I will be honored through Pharaoh and through all his host." Exod. 14, 4; and is more completely expressed in the 23d verse of the 18th chap. of Ezeq. "I will show My greatness, I will display My sanctity. I will make Myself known in the eyes of many nations, and they shall know that I am the Lord."

Brother! It was the belief of ancient nations, that the Creator, having formed the world, com-

mited it to the keeping of inferior deities, and ceased from that moment to control it. The same belief exists now, but it has assumed a new dress. It expresses itself in philosophical language thus: "The author of nature established certain rules which we will call Laws of Nature. In accordance with these, the world progresses, and they are altogether unchangeable, inflexible." Now this belief, either in its ancient or in its modern garb, is destructive of religion. It led the early nations to idolatry, because for the pleasures they enjoyed, they gave thanks to imaginary gods from whom they believed their pleasures came. From these too, they besought fresh boons, or safety from threatened dangers. They believed it idle and useless to address their praises or petitions to the Great God, who had called them and all the Universe into existence, for they thought He had abandoned the world to others. This belief leads moderns to abjure worship altogether. Men and women, from their point of view, are but formations of animated matter, no more in God's sight than the mire under their feet. "The world," say they, "goes on just the same, whether men are pious or blasphemous. They may revile God's holy name, and yet the nourishing rains will descend. They may pray loudly and vehemently to the Lord for the fertilizing showers, and the sky will remain without a cloud as large as a man's hand." They say, "Men may commit all the crimes denounced by the Supreme, and still the rich harvests will be gathered. They may live only to obey the Lord, and yet be wasted by famine."

Now this belief, destructive of religion, is equally destructive of human happiness. Psalm 144, 15.

"Only that people can be happy to whom the Lord is God," who feel the Supreme to be the source and the centre and the sole wielder of power. And therefore the Lord, blessed be He, who graciously desires to see His creatures happy, has striven to teach man the truth, that he who formed the world also governs and protects it. He did much to impress this truth in His chastisement of the Egyptians in Egypt. He then displayed His sovereign power over all departments of nature. At His bidding water changed into blood and vomited forth reptiles; earth became vermin; air bred pestilence among cattle and inflammation in man, discharged storms and brought the locusts; and the heavens shut out the sun and sent forth the mystic death-essence, that killed every first-born.

But the great truth of God's constant power over the world He created, was most strongly enforced by His working at the Red Sea. There all elements were active in obeying His will. The waters lose their fluidity and regain it as He commands; the wind blows this way and that way as He directs; the earth is firm to the tread of Israel when God so wills, and at His desire, it is a gaping sepulchre to the Egyptians—"the earth swallowed them;" light illuminates the camp God protects, darkness enshrouds the camp God has condemned to overthrow. In His deliverance of the Israelites, in His chastisement of the Egyptians at the Red Sea, God most effectually taught the truth, that as He created the Universe, so He rules and guards it. The object of the miracle wrought at the Red Sea, was that God might show His greatness; might make evident His power.

II. But it is not enough that men should know that God yet yields Almighty power. Were this the extent of human knowledge concerning the Supreme, men would indeed shrink from transgressing God's commands, and would offer Him worship. But these would be the ignoble service of a slave, a trembling terror-stricken obedience, an abject degraded devotion. Men would be hurried to cruel forms of worship, to self-mutilation, to sacrifice of human beings—their slaves, prisoners, and even children. For happiness to be possible it is necessary that men should know God's moral attributes as well as His attribute of power. Therefore God has striven to teach men that He is not only strong and mighty, but also just and merciful.

He taught this lesson too, in the wonders He effected in the land of Egypt. The plagues that punished the cruel oppressors of Israel, were evidences of God's justice and also, in their careful graduation, in their being preceded by cautions and warnings, in their instant removal at the mere promise of submission—the plagues were proofs of His mercy. And the perfect immunity of Israel the oppressed and persecuted people, during these convulsions of nature, and their deliverance that resulted therefrom, were glorious evidences of the same Divine attributes, Justice, Mercy.

But again the lesson was taught most effectively at the Red Sea. The Egyptians pursued—it was a daring revolt against the Supreme, who had striven so patiently to convince them of their duty to submit to Him. The Egyptians pursued with the intention to rob, ravish and murder the people

who had for so many years expended their strength in their service. The enemy said: "I will pursue I will overtake, I will divide the spoil. My lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them." And while pursuing, in the very midst of their crime, they were overwhelmed, crushed, annihilated. Never was Divine justice so conspicuously exhibited. Well might the Priest of Midian exclaim: "Now I know that the Lord is greater than all the gods, for where the Egyptians were most presumptuous there God's punishment fell upon them." And the Divine mercy so gloriously testified as when God led the poor hunted Israelites in safety amid the mighty billows of the Red Sea. Truly in the passage through the waters, God executed the purpose expressed in our text: "He exhibited His moral attributes," "He displayed His sanctity."

III. For the lessons thus graciously taught by God to have the effect mercifully desired, it was necessary that they should be learned by numerous peoples. "I will make myself known," said God, "in the eyes of many nations." The plagues taught God's might, justice and mercy, to the Egyptians, and to the Israelites only, and to them not with full efficiency, but the passage of the Red Sea, not only convinced the former nation as God said it should: "The Egyptians shall know that I am the Lord," and made our ancestors reverential and firm believers as holy writ declares: "The people feared the Lord, and believed in the Lord and in Moses His servant." But the passage of the sea, influenced all surrounding nations. "Terror seized the inhabitants of Philistia." "The chiefs of Edom were amazed." "Trembling seized the mighty men of Moab." "All the mighty men of Moab melted away in fear."

And not these contemporary peoples alone were taught God's rule of the world in accordance with justice and mercy, by the passage of the Red Sea; but all the nations that have appeared on earth since. Yes, millions and millions of human beings that have peopled the world, have learned from God's marvelous doings on that dark night, to fear and to adore, and to love Him; and millions yet to come, will learn to understand their Maker from those same wonders, for our wise men deduce from the words: "All the days of thy life," "To include the days of the Messiah." Even when the greater deliverance we look for, shall be summoned and led to our own bright land, even then and after that redemption, we shall yet remember the departure from Egypt, yet dilate upon it, yet adore and thank God for it.

Brother! Let us not permit this anniversary of the miraculous passage through the sea, to pass by us without its impressing upon us the instruction it was wrought to convey. Let it remind us, that God is ever present among us. Sovereign Ruler of the world, as well as Creator. Let it remind us that God is righteous and just, faithful to reward, stern to punish. Let it remind us that God is compassionate and merciful, watchful over our safety, conscious of our weakness, ready to help us if we stumble, to raise us if we fall, to forgive us if we sin and will seek His pardon. Let this day, teaching us God's glorious attributes, inspire us with desire to emulate them. Let it encourage us to strive to be just as God is just, to be merciful as God is merciful.

LITERARY JEWS IN ROME.

A correspondent of the London *Daily News* writes from Rome:

"The press in Rome at the present moment, presents a very curious spectacle, and it is one which is found repeated in a greater or less degree in the other chief centres of political life in Italy. At least the repetition holds good so far as the organs of the Liberal parties are concerned. The cause of liberty of conscience, the progress of free opinion, the antagonism, we considered and carefully reasoned out, to clerical and reactionary influences—these are almost exclusively represented by Jews and free thinkers. The most important and widely different phase of the Italian Revolution, which dates from the occupation of Rome, much resembles in its literary championship the intellectual state of Germany some five and thirty years ago, when the Hamburg Jew, Heinrich Heine, led the way, first in the German, then in the French press, in his opposition to stiff Junkerdom and stolid Philistinism—that opposition destined afterward to be continued by all hands, and to produce such memorable results.

"The patriarch of Italian journalism, Giacomo Dina, the editor of the Florence *Opinione*, is a Jew. The ablest representative of the Liberal press here, is in Rome, Edward Arbib, a Jew. Another of its most distinguished members, one of the editors of the *Nuova Roma*, Carlo Levi, is a Jew. The most accomplished critics of *belles lettres*, Alessandro d'Ancona, of Pisa, and Luigi Camerani, of Milan, are Jews; and these are only a very few among the distinguished Jewish writers in the Italian press.

"It is a championship of liberty of conscience for its own sake."

LONDON BOARD OF DEPUTIES.—Sir Moses Montefiore was again re-elected President of the London Board of Deputies, and J. M. Montefiore Vice-President.—*Israelite*.

JUNE 16, 1871.

THE VOICE OF ISRAEL.

5

ISRAEL'S DISPERSION.

We have the honor of being the recipient of a pamphlet entitled: "What's the Cause of Israel's Dispersion," by Rev. A. Vanorden, just issued by some printer in New York, and sent directly fresh and warm. We consider this a distinction undeservedly conferred on us, since few persons will enjoy the privilege of seeing the pamphlet, and very few will claim the right to read it. The pamphlet contains a sermon of the reverend gentleman in thirteen octavo pages on one of the resolutions of the Philadelphia rabbinical conference, to wit:

"That the fall of the Jewish State had not its cause in the sinfulness of Israel, but in the Divine purpose, manifested more and more in history, to send the members of the Hebrew race to all parts of the earth, for the fulfillment of their high mission, to lead all nations to the true conception and worship of God."

This resolve exasperates the reverend gentleman, and he contradicts it word by word. He does not offer the testimony in the case. Why should he? His congregation did not doubt his word and veracity. He goes to show that the Jews were almost continually the objects of Divine displeasure (then God made a mistake in choosing that people); that since the fall of Jerusalem, the Jews as a nation never had influenced the nations to forsake idolatry, nor taken any active steps to lead the nations to the true conception and worship of God (and yet Christianity itself would be bankrupt to-day without the aid and support of renegade Jews); that since the fall of Jerusalem, the Jews as a nation have been and are still conscious that their banishment is a punishment for sin (strange that we know nothing about it—have no such feeling); that throughout the Old and New Testament the fall of the Jewish State is plainly predicted, and its causes minutely described; (and yet the rabbis of the Philadelphia conference reading precisely the same Bible, could not see what Mr. Vanorden sees); and lastly that history establishes the fact that the prophecies concerning Israel's fall and suffering have been literally fulfilled.

If the barbarism and brutal rudeness of the Christian and Mahammedan nations of former days were Israel's sin, then his sufferings were the punishment of sin. But if that brutality was the disgrace and crime of those demi-savages, then let Mr. Vanorden account for it in accordance with his theory of Divine justice and Scriptural passages. It is exceedingly amusing, if gentlemen with white cravats describe the barbarians of former days as instruments in the hands of Providence, as God's executioners, and not as base and rude criminals. That is the language of stunned fanatics and blind-folded zealots. The crimes of persecutors, robbers and murderers, are theirs and not God's. Hence Israel's sufferings among the nations was in consequence of their barbarism, fanaticism and cruelty. That we know. We have not analyzed God's plans and designs, and it looks funny to us, if such small creatures assume to know what God does, how and why He does it. We know that Jerusalem was destroyed in consequence of the unyielding and uncompromising patriotism of its defenders, and the superior power of Rome at that time. How and why God has done it, we know not; and Mr. Vanorden knows no more than we do. We know that the Jew preserved the Bible, carried it from the Jordan to the Rhine, Rhone and Gadalquivir, to the Indus and the Nile. We know that he lived and died for that holy treasure, and can not tell that all missionaries of all Christendom have ever done anything like it. We know that the Jew preserved the letter and spirit of the Bible when Christian monks and priests could barely read or write. We know that the Jew protested loudly and emphatically against all Christian idolatry. We know that the Jew now protests loudly and emphatically against all sects and sectarian dogmas, in behalf of the Eternal God and eternal truth. This we know. The influence which this exercised and does exercise upon the progress of mankind is easily discerned; but Mr. Vanorden can not see that he is stricken with blindness, in his dogmatism, creed religion, and modern idolatry. If he must preach, this is our humble advice: "Das Beste duerft ihr doch nicht sagen," let him preach his church dogmas. It is certainly more than ordinary human labor to defend them well, since philosophy, criticism, and science have upset them; and let the Jew and his hocus-pocus in the church, let him keep it there and not send it outside thereof. People do not read it, and the few who do, scorn. The world is too far advanced for doctrines and dogmas buried under the debrises of ages. The Jew protests in the name of God and truth, has protested, does and will protest against all absurdities and perversions; therefore he has an immortal mission. Will this do for Mr. Vanorden? —ISRAELITE

B'nai B'rith Department.

PRELIMINARY PROCEEDINGS IN BALTIMORE.

ORPHAN ASYLUM.

The preparations for the establishment of a Jewish Orphan Asylum, under the auspices of Dist. Grand Lodge No. 5, I. O. B. B., which have engaged the minds of the members of the Order for some time past, were fairly entered upon on Sunday, May 14th.

The impulse to this movement was given by about eighty Jewish ladies of this city, who, at the quarterly meeting of the Dist. Grand Lodge held in this city April 1st, 1870, sent a petition to that body, wherein they state the necessity for a Hebrew Orphan Asylum within the District, which may also benefit the Southern States.

This petition was referred to a committee of ten (one for each lodge in the District,) who, at the meeting of October, reported issuing a call upon the subordinate lodges, upon the Israelites of Baltimore and Washington, and the public generally to assist in establishing an Orphan Asylum in this city. They recommend that all members of the lodges of the Order within the District, pay an annual fee of \$1, and that subscribers be accepted paying an annual fee of not less than five.

At the annual meeting of the Grand Lodge in January, 1871, the same committee was appointed to carry out the recommendations contained in the report, and on April 21st, the last quarterly meeting they reported that the subordinate lodges were willing to tax themselves one dollar per member, when another committee was appointed with Mr. Simon Wolf of Washington, G. N. A. of the Dist. G. L., as Chairman, to bring the matter before the public and do all in their power to make it a living reality.

This Committee consists of one member from each lodge of the Dist.; two from the city of Baltimore at large (not members of the Order,) viz.: Mr. A. Ulman and Joseph Friedenwald, and one from the city of Washington, Mr. G. Landsberger.

It having been announced that a public meeting of Israelites would take place on Sunday, for the inauguration of the movement, the rabbis of the different synagogues of the city, referred in their sermons to this subject. Particularly impressive was the sermon of Dr. Deutsch.

The Committee, and a number of ladies assembled on Sunday morning, at Covenant Hall, where the laws to govern the Asylum were discussed and adopted. It appears from these laws, that the orphans will be fed, clothed, and educated, according to the tenets of Judaism, and also taught in branches which will in future years afford them sustenance. The fee of a Life Membership is \$1000. Auxiliary societies are to be formed who can form their regulations as they deem fit. Annual subscribers required to pay \$5 annually. A sinking fund to be established, where all money is to be kept; moneys collected, to be immediately put to bear interest. There are about 800 members of the I. O. B. B. in this District, each paying \$1 annually to the Asylum.

At three o'clock on Sunday, the public meeting took place at the Concordia, and there was a very fine attendance. Hon. S. Wolf of Washington presided. Hon. L. M. Hirschberg acted as secretary. Mr. Wolf stated the object of the meeting, reviewed the origin of the movement, and hoped all Israelites in this city will further it. He instanced the Orphan Asylum in Cleveland, which though only two years in existence, cannot be surpassed, if equalled, by any similar institution in this country. He urged upon his hearers not to delay this matter any longer, for it must be put in motion; its necessity being apparent. Dr. Szold also addressed the meeting and said, that our children without paternal love and care, are as flowers hidden from the sun, and therefore, not properly developed. "Let us," he concluded, "not be engaged to Christianize or Judaize a country, but let us do all in our power to humanize it, by establishing philanthropic institutions."

The President, (Mr. Wolf,) then announced that the Secretary was ready to receive subscriptions for life membership, when the following gentlemen subscribed \$1000 each, the amount required to secure such membership: Mr. G. Landsberger of Washington, Jonas Friedenwald, Joseph Friedenwald, A. Ulman, and Hy. Strauss. Joel Gutman made a donation of \$2,500. The whole sum collected at the meeting amounted to about \$8,500. A committee was appointed to solicit further subscriptions.

The eighteen ladies who presented the petition

to the Grand Lodge about a year ago, in reference to the Orphan Asylum, were constituted a committee to solicit subscriptions and donations. Mr. Wolf stated, that any time the Committee felt inclined to call a meeting, he was ready to be present and do all in his power to further its interest. The meeting then adjourned. W. F.

SAN FRANCISCO, June 12th, 1871.

EDITORS VOICE OF ISRAEL:

Gentlemen—Relating to my inquiry whether you would permit me to offer through your columns some suggestions, you replied in your last issue as follows:

"W. B. X.—There is at present, no necessity for spreading your suggestions relative to 'Orphan Asylum procedure' before the public. The Executive Committee is accessible, and would, no doubt, be happy to receive any hints if properly offered."

Since then, I have still further foundation for asking a small space in your journal, and in doing so, I offer my name, and inclose some "facts" which speak for themselves. If you decline inserting this, your paper is not the open broad and liberal journal that many have considered it. You once distinctly wrote in substance that all organizations would be mentioned as occasion, etc., required, and that you would be liberal in the use of your columns. Here is a test-case I am responsible for, and desire its insertion in your paper.

Yours, — — — — — W. B. X.

BALTIMORE ORPHAN ASYLUM—ITS APPEAL.

CONTRIBUTED BY W. B. X.

The more prominent ladies of Baltimore (wives of non-members of the Order of B'nai B'rith, petitioned in April last, the Grand Lodge, District No. 5, to take steps towards inaugurating an Orphan Asylum. This petition having been published in your last paper; I omit offering my views thereon, presuming your readers, and especially Baltimoreans, can well judge of the prominence of the signers, and the cogent reasons for thus petitioning the Order of B. B., to start the institution under their auspices. I therefore enclose to you the full report of the subsequent action of the Grand Lodge thereupon, and the organization of the Asylum, and the Appeal adopted at the meeting, to be issued to the Israelites of the Commonwealth of Maryland, District of Columbia, etc. Now Messrs. Editors, I suggest that you will permit me to humbly offer hereby the said appeal to the careful study of the forty wealthy, influential and intelligent gentlemen, whose names are signed to the appeal, in behalf of an Orphan Asylum and Home for the Pacific Coast, and which appeal is clothed in such eloquent language, reciting the duties we owe to the widow and orphan, and calculated to pierce the hearts of all who have a heart to pierce, and in every respect comparing favorably with any similar document. But permit me to suggest that the one adopted in Baltimore, though very simply and plainly indited, exhibits a power better understood, and more promptly and enthusiastically responded to, than the one issued here.

To be brief; firstly, the Order referred the petition to each lodge in the District, then as the best appeal to the Israelites at large, the order adopted a taxation upon its membership *per capita*, to be annually paid by each lodge to the Grand Lodge, and thence to the Orphan Asylum fund. Next a meeting was held, the Rabbis and Ministers, making the matter the subject of their discourse at about that time. The meeting took place, and as will be seen by the enclosed extracts, [inserted in another column,] the round amount of \$8,500 was subscribed there and then for life memberships. Now I submit, that this was an appeal that no one at large could misunderstand. It appeals in more eloquent language to the public, than any other appeal possibly can. It is an earnest sympathy in the great cause. It strikes to the heart, and imbues the less affluent with the conviction: "I too must respond in accordance with my means." We cannot see the heart so well as through the pocket. The man that gives, proves to a great extent that he has a heart. All great objects like this, are dependent upon the mass of the people for assistance and support—upon the thousands who (minus "the thousands,") have warm hearts. And were the leaders, the founders, the appellants, "the select representatives of all classes of our community" to amend their appeal by offering the sum total subscribed (or agree to be) by themselves, I am very confident that the canvassing committees would have a trifling task, and it is very probable that many an individual would enclose a round donation to the Building fund, addressed to the Secretary, believing that he who gives, should give without "waiting to be found."

In conclusion, I would ask, is it too much to expect those who represent twenty millions to lead off with an aggregate, (mentioned at the foot of the

appeal,) of say forty thousand, which would be do-nating to this "great and laudable object" one five hundredth part of their means. I believe I am far inside of the mark, when I venture to assert that 1500 of the less affluent of our coast, will give more than one-fifteenth of their worldly store, as a donation to the fund. Let this amendment be made—it will speak for itself, and volumes besides, at least this is the opinion of

W. B. X. 1849

THE HEBREW SUNDAY-SCHOOL OF PHILADELPHIA.

From the Superintendent's Report we extract the following:

If on this, the thirty-second anniversary of the Hebrew Sunday-School, we have no striking progress, no remarkable incident to record, there is yet infinite cause for thankfulness, that He whose service it is sought to promote, still blesses our earnest humble efforts. As each generation has attained capacity to receive and to impart, so is its attendance added to, first as pupils, and then in a majority of cases as teachers.

Whilst 254 sons and daughters of Israel give a portion of each day that succeeds the Sabbath to teach and learn of its sacredness, there is something akin to "I would rather sit at the courts of the Lord than to dwell in the tents of wickedness;" something of the faith that prompted "For the Lord is a Sun and Shield, the Lord will give grace and glory to those who walk upright, and will not withhold any good from them." To strengthen those feelings of trust and piety, is a primary purpose of this Sunday-School; alas! that, in many cases, the stumbling block should be in the homes of the pupils, whilst reverence for the Sabbath is among the lessons early and late—first given to the child in simple phrase to suit the capacity just beginning to know the meaning of words; then, as the mind matures, repeated in the more sonorous and emphatic language, as in the Bible, "Remember the Sabbath day to keep it holy, six days mayest thou work, but on the seventh thou shalt rest, in honor of the Lord thy God."

How is the impressiveness, the efficacy of this teaching counteracted, or at least greatly lessened, when, on that holy day, its violation, its habitual violation, is made evident to the child by those to whom the very next command refers—"Honor thy father and thy mother."

Oh, that the love that prompts the heart of the parent to *toil unremittingly*, that their children may be finely clad, luxuriously fed, or it may be educated in what is termed accomplishments, would yet have *faith* that the *Hand* is not shortened that gave manna on the sixth day, that suffice for it and the seventh; and how blessed would it be if each of the 227 pupils could report to the teacher: "Yesterday I attended Synagogue with my parents, and, after a happy Sabbath, I sat down to the lessons I am reciting in a manner that gives you pleasure, and, as you say, compensates for the time you give to the Sunday-School."

We are taught that those who went out to gather manna on the Sabbath day, found not any; that others of little faith, who would have preserved of that which they had gathered on other days than the six, experienced that it became corrupt. Are we quite certain that the earnings of Sabbath labor are not equally *unblest*? and, oh, that you would believe and feel that the real reverence of your children is the portion of manna to be laid up for all generations, that is best worth preserving.

Parents, beithink you of this: be men of Israel who love Israel; reflect how much real service you could render to the youth who are now assembled, and to many others, if, by your observance of the Sabbath, you would in due season employ them in your various vocations; then, with thrift and industry, they might become self-reliant men, and on each Sabbath day would be enabled to assemble in Synagogue to sing the praises of Israel's God.

EVIDENCE OF TALENT AND STUDY.

Marcus Rosenthal of this city, (brother of Toby Rosenthal, the young San Franciscan, and talented artiste whose pictures exhibited at our Fairs and in Europe, received such deserved encomiums,) has just been admitted to practice law by the Supreme Court of Massachusetts, several months in advance of his graduation from the Harvard Law School at Cambridge. We congratulate the parents that in addition to their worldly store of *lucr*, they have the wealth—unpurchaseable—of two such sons. There is a moral attending this family, which for the present we abstain from mentioning. It is well known to neighbors and friends, (and the family have hosts of friends now,) but the fame of their sons spreads, history will unveil itself, and as it is only a question of time, how and by what means the *moral* finds its way to the public.

Young gentlemen—you, who have just graduated, emulate the example of these friends of your school boy days. Bend your best energies to the culture of that which you are best suited for, and which your talent inclines.

JUNE 16, 1871

Juvenile Department.

A PRIZE.

We offer a prize of a valuable set of books for a short local story suitable for our paper. Competitors must be between the ages of Twelve and Sixteen, will sign a "nom de plume," and send their manuscript in (written on one side of the paper only) by the 20th of June, 1871. Each package to enclose a sealed envelope, containing the real name, age, and address, of the author; said envelope not to be opened until after the prize shall have been awarded. This will ensure impartiality. Several competent gentlemen have consented to act as a committee. In due time, their names will be announced.

Proprietors "VOICE OF ISRAEL."

Having received two stories, unaccompanied by an envelope as above requested, we take occasion to say, that no story will be placed before the Committee for their consideration and decision, unless so accompanied.

PROPRIETORS.

RESPONSES TO NUMBER XX.

To the Arithmetical Puzzle, by Tillie.—"If the half of 9 is four and a-half, and the half of 11 is five and a-half, and the half of 12 is six, how is it that the sum multiplied by 2 gives 34 instead of 32?" we have received lots of responses; only forty are correct while thirty-eight are incorrect. "Barlow" sends us six foolscap pages covered with figures, and at the end is 34, but how he "elucidates" that the series of cyphering therein given proves that to be the correct answer, we cannot perceive. "Butte" gives us all the rules, but no practical work by figures, yet states it is 33, not 34. The solution is correctly given by "Amanda," "Sherith I.," F. E., T. 25, "Frances," "Ten Years," "Quicksilver," "Israel," "Bertha," "Namfoh," N. A. D., "Eye-Glass," "Checkmate," "Onycha," "S. O. J.," "Guesses No. 3," "Eveline," "XX the 4th," "Pennsylvania," J. L. M., "Fille," "Blue Eyes," "Moses," "Sacramento," "Vivian," M. M. S., "704," F. J. L., W. S., "Lyceum," S. G. S., "Hyacinthe," W. J. C., "Julia," "E. Street," "Petaluma," "Elvira," H. L., and "Otto."

The response we insert in full is the more terse, and offers a very fair puzzle:

EDITORS VOICE OF ISRAEL: This explains No. XX, Puzzle:

IX. XI. XII. draw a ruled line through the centre (halving 9—11—12) there remains IV. VI. VII. added makes 17, multiplied by 2 gives 34 instead of 32.

Yours. OTTO.

PUZZLE, No. XXI.

By OTTO.—Stand, take to takings
I — you throw my

PUZZLE No. XXII.

By HYACINTHE.—You, Messrs. Editors, offer a prize for the best story contributed. I will double it for the one who will solve this:

Draw with a lead pencil, on a sheet of paper, a square, in size say an inch each way; run a line diagonally from each corner, forming X (an x); on each of the four outer sides trace an arch, or semi-circle. Examine it closely. Querry—At what point, or how do you commence to form this and complete it without taking the pencil off the paper, and with out retracing on the same line, and, of course, with out making any other formation or appendage. Try it.

EDITORS VOICE OF ISRAEL:

Though I do not suppose the Juvenile Department in your valuable paper, is to be monopolized by exhibitions of baby matter, still you have opened it to an evidence of what might be termed *infantile* precocity, by the insertion, in the last issue, of some "rhymer" by a little girl six and a-half years old. My little niece knew her letters, by the play blocks, when she was nineteen months old, and picked up reading at five years. Strange to say, she has no propensity to write—in fact, not even to use a pencil and attempt to imitate print. Her love for rhyming and commanding an *amansus* is remarkable. It is continually, "Aunty, please write this down," and then out comes a dozen verses. In this connection, I would say, by way of parenthesis, being physically delicate she is not encouraged to memorize (which she is prone to do), or in any manner pour over books. Here is her latest dictation—some two months ago aged 5 years and 8 months. If you like, you may insert it.

Yours, FRIEDA.

My precious, precious mother dear,
Oh let me to your sweet neck cling;
I've had such dreams it makes me fear,
My head goes round, my ears they ring.

Oh press me to your darling heart,
And tell me in dreams there's thought to fear,
And say that we shall never part,
And that my mother will be ever here.

Ah, one more kiss, and still one more
Give this one, mother, on my brow,
That the angel of dreams passing our door.
Will say, I can't come in, I'm UNpowerful now.

BARNITEVANS.—On the 3d, Henry Reinstein, son of Mr. Simon Reinstein, attained his religious majority, and on the 10th; Joseph Frankel, second son of Mr. Jacob Frankel of Suisun, celebrated the same event. Both acquitted themselves creditably. The usual social parties were given in their honor.

ANSWERS TO CORRESPONDENTS.

ELLERTON.—Will look into the matter at first opportunity.

PHILADELPHIA.—Far, far too lengthy. Sorry to refuse.

M. E. H.—It was not received—therefore not seen.

REBECCA B.—Your contribution, "Childhood Days," is acceptable—its accepted and inserted.

FRANCESCA RODRIGUES.—"Beauty's Lesson," published in this issue. Hope you have not forgotten the Prize Story promised in a former postscript.

QUINTUS.—To what poetry do you allude?

E. L. L.—We cannot say *No*, nor can we say *Yes*, but will insert it upon the condition you last suggested.

ACCIDENTAL.—Please give name. The address is indefinite; or at least, the number. Why such mystery?

L. H. H.—Prefer not offering any reply.

EVA.—Page three is missing. It is incomplete in another respect.

BAVARIAN.—There are to be some novel features.

A. J. W.—It is not exactly suitable—prefer declining it.

LAHTENSON.—Your contribution, "Our Literary Associations," received too late for insertion in appropriate place.

Births.

HOFFMAN, J.—In this city, June 2d, a Daughter. GOLDSTONE, MORRIS.—In this city, June 3, a Daughter. SAMUEL, JOSEPH.—In this city, June 4, a Daughter. ROSENFIELD, ABRAHAM.—In Santa Barbara, June 4, a Son.

GOLINER, SIMON.—In this city, June 6, a Daughter.

HOFFMAN, JOSEPH.—In this city, June 7, a Son.

WALTER F.—In this city, June 18, a Daughter.

BRUSTROM, F.—At Mount Eden, Alameda Co., June 10, a Son.

Marriages.

KROENBERG, A., to ANNIE LIVINGSTON.—In this city, at the residence of the bride's parents, June 11, by Rev. Dr. H. A. Henry.

Deaths.

ASH, HANNAH.—In Colusa, May 26, wife of William Ash, aged 35 years.

KUNZE, ANDREW.—In this city, June 12; a native of Germany, aged 43 years.

KEMPFER JACOB.—In this city, June 12, a native of Schwabens, Posen-Prussia, aged 35 years.

NEW ADVERTISEMENTS.

DRY GOODS LIQUIDATION SALE!!

TAAFFE & CO.,

LICK HOUSE,

Have commenced to clear out their entire Stock of DRY GOODS,

VALUED AT \$180,000!!

All of which must be disposed of before August 1st. This sale will afford the public an opportunity to purchase the cheapest DRY GOODS ever offered in San Francisco. TERMS CASH.

July 1st

IMPORTANT TO PARENTS!

PARENTS WILL SAVE A GOOD deal of expense by not being in haste in buying now the necessary SCHOOL BOOKS for their children for the next Term of School, as I have made such arrangements with Publishers which will enable me to supply all the SCHOOL BOOKS (except the Readers) for every grade, AT A GREAT REDUCTION, FOR THIRTY DAYS, commencing July 3d.

McGUFFEY'S READERS have also been reduced to half price, and can be had now from the Agent, 623 Washington street.

S. FRIEDMAN,

108 Stockton Street,

Between Jackson and Pacific.

UPRIGHT PIANOS!

JUST RECEIVED, AN INVOICE OF LUNAU'S UPRIGHT PIANOS,

A thoroughly well made instrument of German manufacture.

PRICES MODERATE. For sale at the Music Department of

A. L. BANCROFT & CO.,

721 Market Street.

July 1st

COACHMAN.—A SOBER, INDUSTRIOUS

man (German) wishes a situation in a private family as Coachman and Gardener; thoroughly understands his business, and is willing to make himself generally useful.

Address J. M., at this office.

July 1st

FALKENSTEIN & CO., Importers and Dealers in CIGARS AND TOBACCO, Northeast corner Battery and California Streets, San Francisco.

July 1st

NEW ADVERTISEMENTS.



1776. 1871.

FOURTH OF JULY.

HEADQUARTERS GRAND MARSHAL,
Merchants' Exchange, Room No. 25,
SAN FRANCISCO, June 10, 1871.

I have the honor to announce the following appointments:

Colonel John C. Cremony, Chief of Staff.

Colonel M. C. Smith, Major Peter Sesser, Chief Aids.

Aids, Marshals of Divisions, and other appointments will be announced in due time, as the work of organization progresses.

To render our efforts successful, and to reflect honor on our city, the active and material assistance of every individual is earnestly invoked.

We are to celebrate an anniversary which appeals directly, emphatically and fervently to the best impulses of all generous hearts—an anniversary which admits of no lukewarmness, no hesitancy, but which calls for one mighty and harmonious co-operation.

JOHN S. ELLIS, Grand Marshal.

By virtue of the authority to me delegated by the Committee of Two Hundred and Thirty-five, duly convened to make proper arrangements for patriotically celebrating the anniversary of our National Independence, I hereby appoint the following gentlemen on the various Committees to which their names are attached.

An occasion like the one we are about to commemorate, must elicit the higher and nobler sentiments and incite the active participation of ever American citizen, and likewise invoke the approbation of foreign residents, all of whom are deeply interested in the cause of Liberty and Human Progress.

EXECUTIVE AND FINANCE.

His Excellency, Gov H H Claus Spreckels,

Haight & Company, John O'Earl,

Major-Gen Schofield, USA, James Dow,

Major-Gen Ord, USA, Chan E. McLane,

Major-Gen H A Cobb, Gen D D Colton,

Brig-Gen Craman, Alvina Hayward,

Brig-Gen Hewson, Col Peter Donahue,

Hon Cornelius Cole, Dr J A Bauer,

Hon Eugene Casserly, Jacob Gundlach,

Hon Lorenzo Sawyer, Alex Austin,

Hon W T Wallace, Capt C J Brenham,

Hon Thos H Selby, J O Eldridge,

Hon S B Axtell, Capt A D Spivalo,

Hon Frank McCoppin, Ben M Harboone,

Hon S H Dwinelle, Gen G E Bowe,

Hon E W McKinstry, Gen N Felton,

Hon S S Wright, Col Arch'd Wilson,

Hon Thos B Shannon, E L Sullivan,

Gen O H LaGrange, D C O'Proch,

Gen John F Miller, F L A Pioche,

Isaac Friedlander, Capt W B Babcock,

Capt Oliver Eldridge, Capt W B Swayze,

Col John P Jackson, Fred C Fortmann,

Col D O Mills, Joseph Lipman,

Wm T Coleman, Ben H Freeman,

H. L. Heynemann, John Stahl,

Alex Weland, David Scannell,

Joseph A Donohoe, W C Burnett,

J W Stow, James B Roberts,

Hon W M Gwin, John C Merrill,

A J Raiston, Francis Tilgner,

L C Garnett, John Bollinger,

Nicholas Reynolds, A Maschowsky,

Hon D W Connolly, Dr S R Harris,

John McCullough, Col M C Smith,

Wm Alford, Levi Rosener,

Abner Doble, John Martin,

Maurice Dore, B Starbaro,

Horace W Byington, B P Avery,

John A McClelland, M D Boruck,

Anson G Stiles, R N Van Brunt,

Col James T Hoyt, Capt A Scott,

Com H B Platt, R B Woodward,

R B Swain, W H Patten,

H M Newhall, Edward Barthrop,

James Otis, Peter Seeson,

Charles Lax, Mark McDonald,

Horace Davis, H H Bigelow,

DRY GOODS.

AUSTIN & CO., HAVE JUST RECEIVED from Europe and New York a fashionable and desirable assortment of goods of every description in their line of business, comprising in part:
SILKS, SHAWLS, LACES,
EMBROIDERIES, HOSIERY,
DRESS GOODS,
of every fashionable fabric and shade.
JOUVIN'S AND PERINOT FRENCH KID GLOVES,
Linens and Household Goods of every kind, etc.
All of which will be offered for sale at prices
TO SUIT THE TIMES.
AUSTIN & CO.,
sp5tf Corner Montgomery and Sutter Streets.

TOBIAS STOLZ. ABRAHAM STOLZ. JOSEPH STOLZ.
STOLZ BROTHERS,
532 Kearny, and 54 Second Streets,
Dealers in

FANCY DRY GOODS, RIBBONS, LACES,
TRIMMINGS, Etc.

Always on hand the fullest assortment of Goods in the above line.
The consumer will do well to call and examine our prices and stock before purchasing elsewhere. ap5tf

SIXTH STREET PIONEER DRY GOODS STORE.

L. BERGSTEIN, dealer in
Fancy and Staple Dry Goods,
Hosiery, Ladies' and Gentlemen's
Furnishing Goods, Yankee Notions, &c.,
Southeast corner Sixth and Folsom Streets.

The fullest assortment of goods constantly on hand at
DOWN TOWN PRICES. In receipt of new and desirable
goods daily. ap5-6m

B. SHONWASSER & CO.
222 Kearny Street, bet. Bush and Sutter.
Keep constantly on hand the best assortment of
Foreign and Domestic Dry Goods,
Laces and Embroideries,
Underwear, Hose, &c.

HATS & CAPS.

H. FRIEDLANDER, B. TRIEST,
96 and 98 Grand Street, N. Y. San Francisco.
TRIEST & FRIEDLANDER, IMPORTERS OF HATS, 117 Battery Street, between California and Pine, San Francisco. Orders promptly executed.
Dealers will do well to examine our Stock before purchasing elsewhere. feb10-3m

P. BERWIN, M. BERWIN,
San Francisco. New York.

P. BERWIN & BROTHER, IMPORTERS OF
HATS AND CAPS,
No. 105 Battery Street, between California and Pine, San Francisco. jan27-6m

C. H. MEYER, L. C. MEYER, M. C. MEYER
C. H. MEYER & BROS.
Importers and Jobbers of
MEN'S, BOYS' & CHILDREN'S HATS,
28 & 30 Sansome Street, opposite the Cosmopolitan Hotel. jan18-1f

K LINE & CO., IMPORTERS AND JOBBERS OF
HATS AND CAPS,
And all other articles in the Hat line.
No. 12 Battery Street, Between Pine and Bush,
San Francisco. feb24-6m

LOUIS KLINE & CO., IMPORTERS OF
HATS, CAPS, HATTERS' MATERIAL,
And all Articles in the Hat line.
205 Sansome Street, bet. California & Pine, San Francisco.
All orders promptly attended to.
Please pay attention to our address and direct your
letters with our full firm name as above. mr10-6m

K. MEUSSDORFFER,
Importer and Manufacturer of
HATS AND CAPS,
635 and 637 Commercial Street,
San Francisco.
Hats made to order at the shortest possible notice.
The latest and newest styles always on hand. mr24-m

CROCKERY & GLASS WARE.

J. CERF & CO., 515 MARKET ST.,
Importers and Dealers in
CROCKERY, GLASS AND CHINAWARE,
CUTLERY, LAMPS, SILVER
PLATED AND BRITANNIA WARE,
LOOKING-GLASSES, &c.

J. CERF & CO., No. 5 College Place, New York.

ALPHONSE DENNER & Co., 75 & 77 J Street, Sacramento. mr10-1y

HELBERG & STRAUS, IMPORTERS AND DEALERS IN Crockery, Glass and China Ware, Cutlery, Lamps, Silver-Plated and Britannia Ware, Looking-Glasses, etc., 102 and 104 Battery Street, corner of Pine, San Francisco. Complete assortment of Coal Oil Lamps and Oil always on hand. feb10-6m

SAULMANN'S RESTAURANT, 518 and 520 California Street, above Wells, Fargo & Co's.

Guests will always find the table supplied with the best of everything and the delicacies of the season. Attentive and prompt waiters, and dishes served invariably as ordered. mrl0ff

THE WARSCHAUER HOUSE,
632 MARKET STREET.

Bet. Montgomery and Kearny, San Francisco.

IS THE BEST LOCATED AND MOST CONVENIENT

House for Merchants from the Interior; affords most

elegant Rooms and First Class Board, at very reasonable

rates. MRS. S. A. WARSCHAUER,

feb24ff Proprietress.

DEUTSCH'S SALOON & RESTAURANT, 168 Clay Street, between Montgomery and Kearny, San Francisco.

Genuine Mocha Coffee, etc.; Superior German and American Pastry, and Excellent Lunch.

German Rolls; White and Brown (or Rye) Bread, fresh twice a day. Fresh Oysters in every style. feb10-3m

M. DEUTSCH & CO., Proprietors.

MILLINERY—STRAW GOODS.

SIMON HELD. BERNARD HELD. DAVID HELD.
HELD BROTHERS, IMPORTERS OF
MILLINERY AND STRAW GOODS,
No. 1 Sutter Street, corner of Market, San Francisco.
483 and 485 Broadway, New York.
381 Boulevard Sebastopol, Paris.

French Flowers, Feathers,
Ribbons in all Numbers.
Laces, Velvets, Silks, Satins,
Hats in Great Variety, Bonches,
Hat and Bonnet Francies, &c.

mr10-6m

P. MISH, IMPORTER OF

MILLINERY AND STRAW GOODS, RIBBONS, FLOWERS, FEATHERS, &c.,
20 Sansome Street, bet. Bush and Sutter, San Francisco.

SILK GOODS.
Ribbons, Satins, Crapes,
Silks, Velvets, Laces, etc.

STRAW GOODS.
Bonnets, Shades, Hairs, Ornaments,
Francy Braids, &c., &c. mr10-6m

MRS. S. MARKS, WHOLESALE AND
RETAIL MILLINER,
412 Kearny Street, between California and Pine,
San Francisco.

Bonnets Cleaned and Pressed on an improved plan without injuring the straw. mr24-6m

TOYS & FANCY GOODS.

B. FEIGENBAUM. L. SCHWARZCHILD. J. FEIGENBAUM.
FEIGENBAUM & CO., IMPORTERS

and Manufacturers of
TOYS, FANCY GOODS, FRENCH AND
German Fancy Baskets, Children's
Carriages, Hobby Horses,
Feather Dusters, Twines, Musical Instruments,
Music Boxes, &c.,
120 and 122 Sansome Street, between Pine and Bush,
San Francisco.
Agents for Day & Martin's Japan Blacking. [mr10-6m]

WILLIAM THURNAUER. HENRY ZINN.

THURNAUER & ZINN,
Importers and Dealers in
TOYS, BASKETS, FANCY GOODS,
Willow Ware, Carriages, Hobby Horses,
Musical Instruments, etc., etc.,
No. 455 Market Street, (south side) opposite Sansome,
San Francisco. mr24f

J. H. D. FELDBUSH. F. M. L. PETERS.
FELDBUSH & CO., DIRECT IMPORTERS

of
TOYS, FANCY GOODS, MUSICAL INSTRUMENTS, &c.,
Wholesale Store, 306 and 308 Battery Street, between
Sacramento and Commercial. Retail Store, 287 Montgomery
Street, in Russ House Block, San Francisco.
feb10ff

WEIL & WOODLEAF, IMPORTERS

AND JOBBERS OF

TABLE AND POCKET CUTLERY, COMBS, BRUSHES,
PURSES, GENUINE MERSCHAUM and all other
kinds of PIPES, PERFUMERY,
FEATHER DUSTERS, LOOKING
GLASSES, SUSPENDERS,
& BUCK GLOVES.

Together with a complete assortment of
FANCY GOODS, YANKEE NOTIONS, etc., etc.,
No. 113 Battery Street, between California and Pine,
Successors to WEIL & LEVY.

Keep constantly on hand the most complete assortment
and variety of all Goods in their line. feb24ff

FANCY GOODS & TOY STORE.

HENRY L. WEIL, DEALER IN ALL

kinds of
LADIES' AND INFANTS' WEAR,

Fancy Goods, Hosiery, Gloves, Embroideries, Worsts, Dress Trimmings, Laces, Fringes, &c.,
322 Kearny Street, between Bush and Pine,
San Francisco.

A well selected stock of Infants' Outfits constantly on
hand and made to order. mr24-6m

PARISIAN, FANCY GOODS, JEWELRY, PERFUMERY, CUTLERY, ALBUMS,
FANCY STATIONERY, Etc. Etc.

MARTIN L. HAAS,

No. 221 Kearny Street, between Bush and Sutter,
San Francisco.

Those in want of any article in the above line, will
find it greatly to their advantage by calling and examining
my stock before purchasing elsewhere. feb10-3m

WATCHES & JEWELRY.

J. W. TUCKER AND COMPANY,

Northwest corner Montgomery and Sutter streets.

WATCHES, DIAMONDS, PEARLS, RUBIES, JEWELRY, SILVERWARE, &c.

Our Stock comprises the finest goods ever offered in
this market—not surpassed by any establishment
throughout the United States.

We manufacture and import direct, and warrant our
goods to be as represented.

PLATED WARE—Full assortment of Gorham & Co.'s
and Rodger Smith & Co.'s Plated Ware constantly on
hand and for sale at lowest prices. dec30ff

BAUERMAN & LEVY, IMPORTERS

and Dealers in

FINE WATCHES, DIAMONDS, JEWELRY, SILVER
WARE AND PLATED WARE.

119 Montgomery Street, San Francisco.

Manufacturing Jewelers and Silversmiths. feb10-3m

A DOLPHE HIRSCHMAN,

CHRONOMETER AND WATCHMAKER,

Importer of

Fine Watches, Diamonds, Jewelry of every description,
and Silver ware.

No. 133 Kearny St., [new side] bet. Sutter and Post,
San Francisco.

Watches carefully repaired. jan27ff

D. MAGNES, HOOP SKIRT AND CORSET MANUFACTORY,

No. 414 Kearny Street,

Between California and Pine, San Francisco.

Chignons, Underwear, Bustles, Great Protectors.

Particular attention paid to orders. ap21-3m

REMOVAL.—T. B. LEWIS, HOME

STEAD and Real Estate Agent, has removed his

office from No. 306 to No. 302 Montgomery street, corner of Pine—rooms 13, 14 and 15, up stairs. ap21ff

SPECIAL NOTICES.

SEWING MACHINES.—If you want a Family Sewing Machine, buy a WHEELER & WILSON. Be sure you get a WHEELER & WILSON. Examine the stamp upon the cloth-plate; it should read "WHEELER & WILSON, MFG CO.—A. B. Wilson, Pat." This Sewing Machine should be sold on its own merits. Parties endeavoring to palm off other sewing machines under the great reputation of this machine will be dealt with according to law. Buy no family sewing machine of traveling agents, unless they can show you a letter signed W. M. STODDARD, Agent for the Pacific Coast for said machine.

N. B.—All who have purchased sewing machines upon the reputation of the Wheeler & Wilson, and have found them to be of another kind, will please apply at my office, 435 Montgomery street. W. M. STODDARD, Agent for the Pacific Coast.

MRS. STODDARD'S PRIVATE BOARDING HOUSE, No. 315½ Third Street, bet. Polson and Harrison. Having renewed the lease of the above house, the undersigned begs leave to call the attention of her former patrons, and all those wishing the comfort of a home, that they will find no pains or expense are spared in any essential respect. mrl0ff MRS. STODDARD, Proprietress.

N. B.—All who have purchased sewing machines upon the reputation of the Wheeler & Wilson, and have found them to be of another kind, will please apply at my office, 435 Montgomery street. W. M. STODDARD, Agent for the Pacific Coast.

MRS. STODDARD'S PRIVATE BOARDING HOUSE, No. 315½ Third Street, bet. Polson and Harrison. Having renewed the lease of the above house, the undersigned begs leave to call the attention of her former patrons, and all those wishing the comfort of a home, that they will find no pains or expense are spared in any essential respect. mrl0ff MRS. STODDARD, Proprietress.

SPECIAL NOTICE!

PACIFIC MAIL STEAMSHIP CO.

Commencing with departure of steamers of March 18th; all steamers of the Pacific Mail Steamship Company will call at SAN DIEGO down and up.

Departures of the 3d of the month hence, and from New York the 4th, will touch at MAZATLAN.

Freights and Passengers to both ports at greatly reduced rates. mrl0ff

THE REAL ESTATE ASSOCIATES.

OFFICE, 408 MONTGOMERY STREET.

ASSETS, IN EXCESS OF LIABILITIES
\$490,000.

MAURICE DORE. PRESIDENT.
WM. HOLLIS. MANAGER.

DIRECTORS:
Maurice Dore, D. A. MacDonald,
Edward Barry, Wm. Sutton,
H. L. Hutchinson.

The Corporation will attend to the collection of Rents and the transaction of a General Real Estate Agency business.

Will take charge of Estates, hold Powers of Attorney under special instructions, and attend to the payment of Taxes, Assessments, and other charges upon Real Property.

Will act as Disbursing or Receiving Agents in all matters connected with Real Estate.

Collections made and remitted to absent owners.

Special attention given to the investment of Capital on mortgage or other securities, and to the collection of interest thereon.

Real Estate bought and sold on commission.

The Company offers superior inducements to those having business in the lines above indicated, having large experience and facilities second to none.

Having corporate succession, the usual uncertainty attending individual agency is avoided; and its undoubted pecuniary responsibility commends it to those having business within the scope of its operations. mrl0ff

LIVINGSTON & CO., Importers and Wholesale Dealers in

FINE BRANDIES, WINES
AND LIQUORS.

JUNE 16, 1871.

Voice of Israel.



APPEAL TO THE ISRAELITES.

עֲרֵשָׁה צְדָקָה בְּכָל עַת וְהַמִּגְנָלֶל
יְתֻמָּה וְרֹחֲמָה:

"He constantly does charity who rears the orphan."

ISRAELITES! A Jewish Orphan Asylum and Home is to be established on the Pacific Coast, and the united efforts of all Israelites living on these blessed shores are required to accomplish this charitable object.

Of all moral and religious duties, which God and Humanity command us to fulfill, none is more congenial to the feelings of the heart, none more enabling to human nature, nor more beneficial to society, than the tender duty of Love, we owe to those unfortunate children whose death has bereft of their natural protectors and providers.

The Orphan has a paramount claim to our sympathy and support, and the Divine Commandment that consigns the Orphan to our care, is received and respects among all nations, whatever be their clime or creed. In every well regulated community, there is an asylum providing a Home for these helpless children, and where there is none, the most strenuous efforts ought to be made for its speedy establishment. This, Israelites, is the Holy cause which we represent in this appeal, and for which we ardently solicit your co-operation. There are about Fifty Orphans here, some native and many brought hither from other portions of the coast, and all that has thus far been done for them, consists in some slight assistance from the various benevolent societies.

Their education, their intellectual development, their religious instruction, and consequently the prospect of their becoming men and women of integrity, chastity and character, is a mere matter of chance, no one being invested with authority to look after these highly important interests. Many of them are reluctantly compelled to seek refuge in either Protestant or Catholic Asylums, and though we most thankfully acknowledge the charitableness of our Christian brethren, in receiving and treating them without distinction, as if their own; still it is neither right nor is it honorable to the name and position of a community like ours, to lay our burdens upon their shoulders, and in culpable neglect forsake those who are ours by the holy ties of blood and faith. Besides we want them to remain ours, not only in name, but in heart and faith; we want them to receive an education congenial to our thoughts and feelings in the light and spirit of our religion, so that they may be identified at Yokohama and Hongkong, connecting at Shanghai, via Hioo and Nagasaki.

July 1.—CHINA, Capt. W. B. Cobb. Apply at the Pacific Mail Steamship Company's office, corner First and Brannan streets, my6th ELDREDGE & IRWIN, Agents.

the Father of the Orphans, and ye shall resemble him, by being Fathers to the Fatherless.

Arouse O, Israelites, unite your efforts and energies, and achieve an act of charity so profuse in blessings for the present, and richer yet in promise for future generations. Let us have an institution, over the portals of which shall be inscribed in golden letters the quickening words of the Prophet

וְתַחַם אָנָּי אֲחִיה וְאַלְמֹנֹתִיךְ עַל־

"Thy orphans, I shall keep them alive, and thy widows shall trust in me."

SAN FRANCISCO, June 1, 1871.

I. F. Bloch,
J. Brandenstein,
A. Block,
L. Berwin,
L. Bissel,
Rev. Dr. E. Cohn,
Leop. Cahn,
L. Dinkelspiel,
Alf. P. Elfeit,
Leo. Eloesser,
Rev. Dr. J. Frankel,
Amson Goldsmith,
H. Greenberg,
L. Gerstle,
A. Gansel,
Martin Heller,
A. Helbing,
A. Hollub,
S. W. Levy,

Isaac Levy,
S. Lipman,
M. Mayblum,
Rev. Dr. J. Messing,
M. Morgenstern,
C. Meyer,
J. Platzeck,
John Rosenfield,
I. S. Rothschild,
L. Sacha,
A. Seligman,
M. Selig,
H. L. Simon,
David Stern,
Wm. Scholle,
Wm. Steinhardt,
S. Sweet,
E. Wertheimer,
Alex. Well,
Isaac Wormser.

LINES OF TRAVEL.

PACIFIC MAIL STEAMSHIP CO.

FOR NEW YORK VIA PANAMA.

Cabin..... \$100 Second Class..... \$50

Leave wharf Corner First and Brannan Streets, punctually at 11 o'clock A. M., on the 3d and 18th of each month (except when either date falls on Sunday then on Saturday preceding), to Panama, connecting, via Panama Railroad, with one of the Company's splendid Steamers from ASPINWALL to NEW YORK.

JUNE 17—CONSTITUTION, Capt. Cavarly, calling at MANZANILLO, MANZANILLO and ACAPULCO, and connecting with the RISING STAR, via KINGSTON, Jamaica.

Steamers of the 3d call at SAN JOSE DE GUATEMALA and PUNTA ARENAS.

Through tickets sold to and from Liverpool, Queenstown, Southampton, Bremen, Brest, Havre, Hamburg, Stettin, Copenhagen and Norway.

FOR JAPAN AND CHINA.

Steamers leave on the first of every month, punctually at noon, for YOKOHAMA and HONGKONG, connecting at Yokohama with the company's Branch Line for SHANGHAI, via Hioo and Nagasaki.

July 1.—CHINA, Capt. W. B. Cobb.

Apply at the Pacific Mail Steamship Company's office, corner First and Brannan streets, my6th ELDREDGE & IRWIN, Agents.

CALIFORNIA STEAM NAVIGATION COMPANY.

The fast and magnificent Steamers of the California Steam Navigation Company will leave BROADWAY WHARF, San Francisco, as follows on the following routes:

FOR SACRAMENTO.

YOSEMITE and CHRYSOPOLIS (alternating), at 4 P. M., DAILY (Sundays excepted), connecting at Sacramento with morning trains, boats and stages for all points in California, Oregon and the Eastern States.

FOR STOCKTON.

JULIA and AMADOR (alternating), at 4 P. M., DAILY (Sundays excepted), connecting at Stockton with Stages for Yosemite Valley, Big Trees, etc.

FOR VALLEJO AND NAPA.

ANTELOPE, daily (Sunday excepted), at 3:30 P. M. Returning, leave Vallejo 8:30 A. M.

FOR BENICIA AND SUISUN.

PAUL PRY, tri-weekly, vis: on TUESDAYS, THURSDAYS and SATURDAYS, at 11 A. M. Returning, leaves Suisun MONDAYS, WEDNESDAYS and FRIDAYS, at 7 A. M., connecting both ways at MARTINEZ with stages for Pacheco, Clayton and Somerville.

RATES OF FARE:

To Sacramento and Stockton, cabin \$1 50; deck.... \$1 00
To Benicia and Suisun..... 1 00
To Vallejo..... 1 00
To Napa..... 1 25

SPECIAL FREIGHT NOTICE.

Reduction in Freights:
To Sacramento..... \$2 50 per ton
To Destination for interior points..... 2 00 per ton
To Knight's Landing..... 3 00 per ton
To Colusa..... 5 00 per ton
To Tehama..... 14 00 per ton
To Red Bluff..... 15 00 per ton
To Vallejo..... 1 00 per ton
To Napa..... 1 25 per ton
To Stockton..... 2 00 per ton
To Marysville..... 4 00 per ton

The tables of these boats are supplied with all the delicacies of the season.

To the TOURIST and the PLEASURE-SEEKER the above favorite routes offer superior inducements, avoiding the fatigue, heat and dust incident to Railroad travel, and enjoying a delightful sail on the inland waters of California.

B. M. HARTSHORNE, President.
San Francisco, Dec. 20, 1870.

FOR PORTLAND.

The North Pacific Transportation Company's Steamship Will leave Folsom-street Wharf, for the above port on March 27th, 1871, at 11 o'clock A. M.

For freight or passage, apply at the office of the Company, my10th HOLLADAY & BENHAM, Agents.

PETALUMA & SONOMA, via LAKEVILLE.

ON AND AFTER APRIL 1st, 1871, the steamer PETALUMA, Capt. Wm. Warner. Having undergone thorough repairs and improvements to her machinery, adding greatly to her speed and comfort, will run as follows:

Leave Petaluma daily (Sundays excepted) at 8 A. M.

Returning—Leave San Francisco at 2 P. M., connecting with stages for Bodega and Bloomfield.

appt? CHAS. MINTURN.

LINES OF TRAVEL.

HONOLULU, NEW ZEALAND AND AUSTRALIA MAIL STEAMSHIP LINE.

THE FIRST-CLASS SIDE-WHEEL STEAMSHIP NEBRASKA.

Carrying the United States and New Zealand Mails, will leave Mission Street Wharf at 12 o'clock, noon,

FOR HONOLULU, HAWAIIAN ISLANDS.

Thence proceed to AUCKLAND, NEW ZEALAND,

And thence proceed to SYDNEY, NEW SOUTH WALES,

And will return via the same ports.

Freight and Passengers will be taken to all the above named ports, and will connect with Steamers for New Zealand ports and Melbourne.

For Freight or Passage apply at the office of the line 414 Market street, up stairs. appt? W. H. WEBB.

NEW ROUTE.

SAN FRANCISCO TO SAN JOSE, WITHOUT CHANGE OF CARS.

Central Pacific Railroad via Oakland Ferry.

Reduction of Fare.

On the First of December, 1870, the Fare between San Francisco and San Jose will be reduced to

TWO DOLLARS!

TWO TRAINS DAILY, as follows:

Leave San Francisco..... 9 A. M. and 3 P. M.

Leave at San Jose..... 12 M. and 5:35 P. M.

RETURNING.

Leave San Jose..... 7:45 A. M. and 4:35 P. M.

Arrive at San Francisco..... 9:40 A. M. and 7:30 P. M.

EXCURSION TICKETS for Saturdays and Sundays to San Jose and return, THREE DOLLARS.

A. N. TOWNE, Gen'l Sup't. T. H. GOODMAN, Gen'l Passenger Agent, Sacramento. dec30

ON AND AFTER APRIL 1st, 1871, the favorite steamer CONTRA COSTA, Capt. T. M. McKenzie, will leave as follows, daily, (Sundays excepted):

San Francisco, 9:30 a.m.; 1 p.m.; 4:30 p.m.

San Quentin, 5 a.m.; 11:30 a.m.; 2:45 p.m.

Connected at Point San Quentin with the recently constructed Railroad to San Rafael, and with stages for Olinas, Tomales, Bolinas and Nicasio.

In order to encourage pleasure travel, Horses and Buggies will be taken at very reduced rates. For further particulars apply to the Captain on board, or to CHAS. MINTURN.

SAUCELITO FERRY.

SUMMER ARRANGEMENT—CHANGE OF HOURS.

Passage to San Quentin..... 50 cents

To San Rafael..... 75 cents

ON AND AFTER APRIL 1st, 1871, the favorite steamer CONTRA COSTA, Capt. T. M. McKenzie, will leave as follows, daily, (Sundays excepted):

San Francisco, 9:30 a.m.; 1 p.m.; 4:30 p.m.

San Quentin, 5 a.m.; 11:30 a.m.; 2:45 p.m.

On Saturday there will be no 6 p.m. boat from Meiggs' Wharf. On Monday first boat at 7 A. M.

SUNDAY TIME—Meiggs' Wharf, 10 A. M., 12 M. and 2 and 4 P. M.; Saucelito, 11 A. M., 1, 3, and 5 P. M.

FARE—Twenty-five Cents.

C. H. HARRISON, Superintendent, 517 Front street.

SUMMER ARRANGEMENTS.

ON AND AFTER SUNDAY, April 2nd, the steamer PRINCESS will leave Saucelito at 8 and 11 A. M., and 3 and 5 P. M., and Meiggs' Wharf (San Francisco) 10 A. M., 2, 4 and 6 P. M.

On Saturday there will be no 6 p.m. boat from Meiggs' Wharf. On Monday first boat at 7 A. M.

SUNDAY TIME—Meiggs' Wharf, 10 A. M., 12 M. and 2 and 4 P. M.; Saucelito, 11 A. M., 1, 3, and 5 P. M.

FARE—Twenty-five Cents.

C. H. HARRISON, Superintendent, 517 Front street.

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San Francisco, 9:30 a.m.; 1 p.m.; 4:30 p.m.

San Quentin, 5 a.m.; 11:30 a.m.; 2:45 p.m.

On Saturday there will be no 6 p.m. boat from Meiggs' Wharf. On Monday first boat at 7 A. M.

SUNDAY TIME—Meiggs' Wharf, 10 A. M., 12 M. and 2 and 4 P. M.; Saucelito, 11 A. M., 1, 3, and 5 P. M.

FARE—Twenty-five Cents.

C. H. HARRISON, Superintendent, 517 Front street.

ON AND AFTER APRIL 1st, 1871, the steamer CONTRA COSTA, Capt. T. M. McKenzie, will leave as follows, daily, (Sundays excepted):

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